

# **THE HOLY NAME JOURNAL**



A NATIONAL MAGAZINE

*The only official national publication of  
the Holy Name Society in the United States.*

The Reverend Fathers  
Thomas F. Conlon, O.P., National Director, Editor.

### Associate Editors

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# EDITORIALS

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## SPAIN--THE MIRROR

CIVIL WAR has raged in Spain for the past year, and the end is not in sight. The toll has been heavy; and while the loss of life has been appalling, the blow to Spanish culture and economy has been the greater calamity. From this terrible outbreak we should learn much.

THE Church of Christ is assailed by a storm of hate which seems more ferocious than that which prompted the Roman Emperors, the so-called "reformers" of the sixteenth century, or the French revolutionaries at the close of the eighteenth century. As in the past there is a deliberate attempt to uproot and to destroy Christianity. The servants of the Church are humiliated and martyred, the consolations of the Faith are denied those who would have them. This hatred of the Church is not confined to Spain alone, but exists in many countries of the world. Even in our own country where we boast of the freedom of worship, this hatred exists and is being fanned to flame, both in secret and in open, by those who deny God and those who call themselves "Christians." It may be that we shall never suffer persecution as intense as that in Spain, but we shall always sense some animosity.

THE Spanish War has made us suspect the FREEDOM OF THE PRESS in this country. Editors, from time to time, have bewailed real and imaginary dangers to the Constitution and the Freedom of the Press—their pillars of liberty. They have wept crocodile tears over any movement which might be interpreted as a mild form of censorship and, at the same time, they submit to a more dominant censor—the dollar of the advertiser. It would seem that by the Freedom of the Press they seek to print what is most profitable to them rather than to enlighten their readers by publishing the truth. Either the editors of America have deliberately allowed bias to color their reports of the Spanish War or they have been satisfied to permit their dispatches to be sent through polluted channels. The countries of Europe are playing a large part in the Spanish affair and because of its geographic position news from Spain must come through other countries, particularly through France which has long leaned to the Left, has long been anti-clerical,

and is known to favor the Spanish Reds. It is not unreasonable to suspect that dispatches through French channels are colored.

**T**HREE has been a subtle campaign to build up fear of Fascism, and by suggestion it has been intimated that Fascism and Catholicism are synonymous. What is behind it? Fascism is but a variation of the totalitarian state and not so very much different from Communism with which it clashes. In the Fascist States of Europe a fraternity has been suppressed and that same fraternity has been active in Spain, France, and Russia and has long been inimical to the Church. Because it has been suppressed in Fascist countries the fraternity has tried to link Fascism with the institution it has opposed for years—the Catholic Church. We cannot determine how deliberate the campaign is in this country but we do know that there are traces of it, although no spokesman has come out in the open and called the Church Fascist.

**T**HE foes of the Church have always been a curious lot; some have been clever and great men; others have been stupid and small. Today they are no different. Their stock in trade is the same—falsehood and calumny. There is yet a profitable field for bigoted lectures by ex-Catholics and especially those unfortunates, ex-priests.

**T**HREE could be ground to be fearful but we are not, because of our faith in the Church which is Divine, the Church that was founded by the Son of God.

## IN MEMORIAM

**W**ITHIN a month three leaders of the Holy Name movement have died. These laymen were outstanding in their own dioceses, but their influence will be missed by the Holy Name Society throughout America.

**P**ATRICK J. HALTIGAN, reading clerk in the House of Representatives, was chosen three times as president of the Baltimore Archdiocesan Holy Name Union, and in 1924 Pope Pius XI made him a Knight of St. Sylvester in recognition of his work for the National Convention of the Holy Name Societies.

**E**WARD A. DALY for many years was active in the work of the Holy Name Society in Philadelphia where he organized large delegations to attend the National Convention in Washington in 1924 and the National Convention held in New York last year. Mr. Daly was responsible for much of the activity of the Philadelphia Archdiocesan Holy Name Union.

**W**ILLIAM A. RATIGAN had just been re-elected president of the Detroit Holy Name Union to which he devoted all his spare time. For many years he had been one of the leading Catholic orators in Michigan, and practically every Sunday he addressed some Holy Name group.

These men were loyal sons of Holy Mother Church, may they rest in peace.

# THE HOLY NAME SOCIETY AND PROGRESS

ADDRESS OF VERY REV. IGNATIUS SMITH O.P., Ph.D.,  
AT RALLY OF ST. PAUL ARCHDIOCESAN UNION

**I**T is a great honor to take part in this extraordinary demonstration today. It is a great privilege to feel the thrill, as a Catholic and as an American, created by the sight of these thousands gathered together for the betterment of the nation through the spiritual improvement of themselves. It is a great enlightenment to witness evidence of the marvelous development of the Holy Name Society in the Archdiocese of St. Paul under the inspired leadership of your Apostolic Archbishop and his assistants.

**T**HE Holy Name Society is of hallowed antiquity. It was instituted almost seven centuries ago and it was created at that time to counteract the ravages of the Albigensian heresy. This heresy was essentially an apostasy from religious belief and life but like all repudiations of eternal truth it worked its way into all the institutions of society, left them prostrate, and left people and nations disorganized and miserable.

**I**SAY that the Holy Name Society was created to adjust a disorder basically irreligious. This heresy repudiated the divinity of Jesus Christ and encouraged the expression of this unbelief by blasphemy and sacrilege. It scoffed at the prerogatives of the Blessed Virgin and abetted the destruction of both places and persons dedicated to her. It rejected the teaching authority not only of the Church but of the Omniscient God as well, and created absolute anarchy in religious life. It first rejected and then burlesqued the Sacraments, pouring out its most vitriolic abuse on Confession and the Holy Eucharist. It ridiculed the sanctity of marriage and the sacredness of the home as presented by the Catholic Church and openly advocated, in the name of liberty, free love. This was the irreligious background of the heresy the Holy Name Society was created to crush. I call your attention, in passing, to the fact that these conditions were not unlike those which prevail in parts of the world today, and even in our own country.

**T**HE social consequences of such Godlessness seven hundred years ago were appalling. Out of the wildness of irreligion stalked the satanic ambassadors of social chaos. Political anarchy, the repudiation of all authority and government, was enshrined as a virtue. Communism with its repudiation of private property and its hatred

of all wealth was adored as an economic panacea. Restless discontent, progressive revolution came forth to destroy the brotherhood of man based on mutual love and respect. Life became cheap. Murder and assassination increased. Security and peace disappeared. Desolation and war spread everywhere. This is a part of the picture of social chaos emerging out of the irreligion and the hatred of Jesus Christ almost seven centuries ago. Again I call your attention in passing to the parallel conditions in society today.

The Holy Name Society was concerned as a great corrective of this social disorder. It proved to be a mighty force for social reconstruction. But mark you well it offered no programme of political government. It presented no platform of social reform. It did not appear as a collection agency nor as an instrument for the disbursement of relief. It advocated no mass uplift of society. It sought no entrance into the courts of kings or councils of governments. But it did seek an entrance into the mind, the heart and the life of every individual man for the Divine Christ, His teachings, His Sacraments, His Church and in His divine name. It asked public profession of belief in Him as God. It pleaded for the reverent use of His name and for clean and truthful speech. It sought fealty to the Church as the Spouse of Christ and loyalty to the Pope as His vicar. It besought men to strengthen themselves for these tasks of religious belief and action by regularity in the reception of the sacraments of Penance and Holy Eucharist. It sought to wipe out political turmoil, economic chaos and social misery by wiping out the sources from which they had sprung, the hatred of Christ and the neglect of religion. It was a society spiritual in its motives, spiritual in its objectives and spiritual in the rewards it held out to its members.

**I**HAVE not time to picture its success seven hundred years ago. Back to the standard of Christ, back to Church, back to religious fidelity came thousands, tens of thousands, aye hundreds of thousands of careless men. At the same time, back to peoples and nations came peace and security. Back to society came economic contentment, political stability and social progress.

Down through seven centuries has come this society with fidelity to its spiritual objectives and with increasing

(Continued on page 24.)

# JAMES RYDER RANDALL

*By*

**D. O. CROWLEY**

**S**EVEN different communities claimed the distinction and honor of having Homer born among them. That, however, was after Homer's death; for in his declining years the blind old Bard of the Iliad was obliged to beg his bread from door to door.

Homer was not the only poet who could not commercialize his genius and accumulate wealth.

**B**ORN in the South and educated there before the advent of the "Carpet-Bagger," James Ryder Randall was not trained to turn his talents into coin, and, therefore, he remained poor during his long, laborious life. Had he been born and educated in Massachusetts instead of in Maryland, had he kenned the New England knack of judiciously tipping the press agents, he might have widened the circle of his fame, hobnobbed with the swells of clubdom while living, and left behind him worldly possessions to equal those of Henry W. Longfellow, Oliver Wendell Holmes and John Boyle O'Reilly. In his day the dollar was not deified south of the Mason and Dixon line. He was out of joint with contemporary writers of the Northern States, and having manifested no exalted opinion of his own talents, the world rated him according to his own standard until he had ceased to sing.

Neglected like Goldsmith, Mangan and Edgar Allan Poe while living, the Southern States are now vieing with one another to honor and perpetuate his memory.

**B**ORN in Baltimore, on the first day of January, 1839, Randall was descended from Acadian French and Irish ancestry. His first teacher was Mr. J. H. Clarke, who in his youth had been the preceptor of Edgar Allen Poe. After leaving the Clarke school he entered Georgetown College, where the Jesuits, those masters of belles lettres, soon discovered and developed his love and talent for literature.

**G**EORGETOWN soon recognized him as the college poet. Like most young classical students, the

heroes of Greek and Roman history were the subjects of his early muse. "Leonidas at Thermopylae" and the "Mother of the Gracchi" were his first poetic compositions to attract public notice and determine the bent of his great talents.

**H**IS constant companions at College were Byron, Mangan, Keats and Poe. Temperamentally he resembled Poe. Fortunately Randall had none of those vices which blasted the career of that brilliant but erratic child of song. James Clarence Mangan, one of the most truly gifted and genuine poets of the prolific age in which he lived, was a prime favorite of Randall's during all the days of a long lifetime.

"**M**ANGAN" he once said, "influenced my youth very much indeed, and his book of poems, given to me in the beginning of my career by Mr. D. C. Jenkins, the editor of the New Orleans Delta, has been the *vade mecum* of my maturer years. 'The Karamanian Exile' of that great, though neglected Irish poet, solved the metre of 'Maryland, My Maryland'."

"**W**HILE teaching," he continued, "in Poydras College, near Ponte-Coupee, Louisiana, I read and absorbed a good deal of Mangan's poetry. Towards the end of April, 1861, I went to the neighboring town to get the latest news from the North. The Civil War was brewing and I was anxious for news. Purchasing a paper, the first thing that appeared to me was an account of a bloody encounter between the citizens of Baltimore and the Sixth Massachusetts Regiment, on its way to intimidate the people of the South. The clash occurred on the 19th day of April, and the first man to fall in defence of what he believed to be the right was a brave young fellow who had been an intimate friend of mine in Georgetown College. About dusk I returned to my room in a very agitated state of feeling. Love of my native State began to assert itself. I felt that an indignity had been cast upon her. I wished I had been able to

stand beside my college mate, with him to defend the honor of Maryland.

"**T**HAT night I tried in vain to sleep. In troubled dreams my schoolmate seemed to beckon me to his aid where the melee grew fierce and sanguine. Sorrowful and excited I got out of bed and lit my candle. The euphonious measures of the 'Karamanian Exile' came welling up in my memory, and 'Maryland, My Maryland,' wrote itself that night."

**N**EXT morning the professor of literature read the finished copy of the poem to his class. The students were fired by the spirit and patriotic fervor of the verses, and urged him to have it published forthwith. Complying with the wishes of the pupils and faculty of Poydras College, the author sent his manuscript to The Delta of New Orleans. It was published in that paper on April 26th, and within a week in every paper of all the Southern States. Mr. Randall, at the age of twenty-two years, achieved fame and, by virtue of a single war song, became the favorite poet of the South.

### MARYLAND, MY MARYLAND!

The despot's heel is on thy shore,  
Maryland!  
His torch is at thy temple door,  
Maryland!  
Avenge the patriotic gore  
That flecked the streets of Baltimore,  
And be the battle queen of yore,  
Maryland! My Maryland!

Hark to an exiled son's appeal,  
Maryland!  
My mother State! to thee I kneel,  
Maryland!  
For life and death, for woe and weal,  
Thy peerless chivalry reveal,  
And gird thy beauteous limbs with steel,  
Maryland! My Maryland!

Thou wilt not cower in the dust,  
Maryland!  
Thy beaming sword shall never rust,  
Maryland!  
Remember Carroll's sacred trust,  
Remember Howard's warlike thrust—  
And all thy slumberers with the just,  
Maryland! My Maryland!

Come! 'tis the red dawn of the day,  
Maryland!  
Come with thy panoplied array,  
Maryland!  
With Ringgold's spirit for the fray,  
With Watson's blood at Monterey,  
With fearless Lowe and dashing May,  
Maryland! My Maryland!

Come! for thy shield is bright and strong,  
Maryland!  
Come! for thy dalliance does thee wrong,  
Maryland!  
Come to thine own heroic throng,

That stalks with Liberty along,  
And gives a new key to thy song,  
Maryland! My Maryland!

Dear Mother! burst the tyrant's chain,  
Maryland!  
Virginia should not call in vain,  
Maryland!  
She meets her sisters on the plain—  
"Sic semper" 'tis the proud refrain  
That baffles minions back again,  
Maryland! My Maryland!

I see the blush upon thy cheek,  
Maryland!  
For thou wast ever bravely meek,  
Maryland!  
But lo! there surges forth a shriek  
From hill to hill, from creek to creek—  
Potomac calls to Chesapeake,  
Maryland! My Maryland!

Thou wilt not yield the Vandall toll,  
Maryland!  
Thou wilt not crook to his control,  
Maryland!  
Better the fire upon thee roll,  
Better the blade, the shot, the bowl  
Than crucifixion of the soul,  
Maryland! My Maryland!

I hear the distant thunder-hum,  
Maryland!  
The Old Line's bugle, fife and drum,  
Maryland!  
She is not dead, nor deaf, nor dumb—  
Huzza! she spurns the Northern scum!  
She breathes! she burns! she'll come! she'll come!  
Maryland! My Maryland!

**I**T HAD not gone the rounds of the press more than ten days when Miss Jennie Cary, a famous belle of Baltimore, and a talented musician, set it to music. The evening on which the music sheets came from the publisher, there was a meeting of a local glee club to which Miss Cary belonged. Sitting at the piano, she sang out with fine voice—

"The despot's heel is on thy shore,  
Maryland!"

**T**HE house went wild with enthusiasm, and everybody joined in the refrain; immense crowds gathered in the vicinity of the club rooms, and the new secession song has ever since that night held its popularity in the chief city of Maryland.

**O**N THE evening of the 4th of July following the first appearance of the poem, Miss Cary, her brother and several friends, as the guests of General Beauregard, near Fairfax Court House, Virginia, were serenaded by the renowned Washington Artillery of New Orleans, in recognition of their services to the South. Captain Sterrett, expressing their thanks for the compliment, asked if there was anything the ladies could do in return. The soldiers cried out, "Let us hear a woman's voice." Miss

Jennie Cary, standing at the door of a tent, under cover of the darkness, sang "Maryland, My Maryland!" The refrain was caught up by the Rebel lines and flung back from ten thousand Rebel throats. As the last strains died away in the sultry night air, the soldiers gave three cheers and a tiger for Maryland.

THUS was "Maryland, My Maryland!" inaugurated as the battle song of the Confederacy, on the bloody field, a few days after the memorable battle of Manassas. Never has song been written in such soft euphonious measures that could arouse so much fierce enthusiasm in the breasts of fighting men; and I know of no instance in the history of war where a battle song has been thus introduced and adopted on the field of action.

"Maryland, My Maryland!" stands alone in this respect and in its undying popularity.

THIS brief and incomplete sketch of the gentlest and kindest of men would be wanting, indeed, without some reference to his prose writings.

THE greater part of his life had been given to filling the maw of some newspaper. He edited The Morning Star in New Orleans; for a long time acted in a similar capacity for The Chronicle in Augusta, Georgia, and wrote regularly for several Catholic weeklies. While acting as private secretary to more than one United States Senator, he also filled the rôle of Washington correspondent for the Augusta Chronicle. Writing to this journal, in the early eighties, of the battle royal, in the Senate, between Conkling of New York and Lamar of Mississippi, he wound up a very brilliant, epigrammatic and able article with these words:

"I NEED not repeat the scene: the charge of bad faith; its indignant repulse; the lying brand; the bucket-shop retort through all the gamut of the subjective mood—these things I need not reproduce. But it must be recorded that when Lamar, with absolute calm and awful deliberation, said: 'I have only to state to the Senator from New York that he understood me correctly. I said precisely the words that he understood me to say. My language was harsh and unparliamentary, and I beg the pardon of the Senate for it; but my language was such as no good man would deserve and no brave man would bear.' Mr. Conkling lay like a Goliath in the dust, with a great gash upon his brazen front, while over him the Mississippian stood in very majesty."

THIS is a specimen of his prose, taken at random; it combines the descriptive elegance of Washington Irving with the vigorous brevity of Emerson. When Father Ryan, "the poet-priest of the South," died, Randall, in the Augusta Chronicle, paid a beautiful tribute to his character and poetry, which was copied not only in nearly all the papers of the United States,

but in many foreign journals also. The same issue of the Chronicle printed "Resurgam." To these two articles Theodore C. Cone, of Washington, D. C., refers in the following strain:

"YESTERDAY a copy of your paper fell into my hands. It contained two notable things which I take to be from the same hand. One a poem, 'Resurgam'; the other what may well be called a prose-poem on the death of Father Ryan. Either one or the other is sufficient to entitle the author to lasting fame. It seems a great pity, indeed, that a man who has the remarkable gifts which are evidenced in these splendid productions should be doomed to the dray-horse work of journalism. There certainly is no higher gift than that which enables a man to move the deepest cords within us by the exaltation of his thought and the high harmony in which it is given expression. Such a man merits a large mead of praise and public approval."

THOUGH Mr. Randall was always ready with his facile pen to contribute to the public approval of other writers, he never sought it for himself.

THROUGH the press of the South he first called the attention of all lovers of American literature to the neglected grave of Edgar Allan Poe. While visiting his aged mother in Baltimore, he made a visit to the final resting place of that author, in Westminster churchyard. He then wrote an eloquent letter to the Augusta Chronicle, appealing to the public to erect a monument to the author of the "Raven." The appeal was sent to Mr. George W. Childs of Philadelphia. Through him the funds were raised and the memorial erected.

THOUGH his attitude to his own work was one of indifference, Randall was appreciated far and near. In his "Fifty Years Among Authors, Books and Publishers," Derby relates an incident that occurred in London, not long after "Maryland" had first appeared. "My friend," writes Mr. Derby, "the Hon. J. R. Thompson, on a visit to England, was invited to the house of a very distinguished family in London. There he was introduced to a brilliant young lady who, sitting at the piano, played and sang for him in a charming voice, 'Maryland, My Maryland!'

"WHEN she had finished, amid great applause, she stepped up to him and said, 'When you return to America and see the poet who wrote that song, tell him that you heard it sung by a Russian girl who lives at Archangel, north of Siberia, and learned to sing it there'."

THIS reminds us of what an English officer, serving in India, wrote to Thomas Moore after the publication of "Lalla Rookh":

"They tell me, Moore, your songs are sung—  
Can it be true, you lucky man?  
By moonlight, in the Persian tongue,  
Along the streets of Ispahan."

THOSE who were on the opposite side of the "armed controversy" of 1861 thought highly of Randall's literary talents. Oliver Wendell Holmes, expressing his regret for not being able to attend the unveiling of a bust of Sidney Lanier at John Hopkins University, said in his letter to Gilman, then the president of that great school, "I was anxious to go down because Baltimore had produced the three best things of their kind in our poetic literature: 'The Star Spangled Banner,' 'The Raven' and 'Maryland, My Maryland!'"

DR. HOLMES, writing to Mr. Charles Strahan as late as 1886, said: "I always regretted that I could not write for what I believed to be the right side of the Civil War a song as genuine, life-like, musical and effective as 'Maryland, My Maryland!'"

IN 1907 Governor Edwin Warfield, of Maryland, proposed to call home and give official recognition to the bard who had immortalized his State in song. The entire State enthusiastically endorsed the proposition, and a poet who loved Randall and Maryland, catching the spirit that was then evoked, wrote the following verses in honor of both:

"Maryland, My Maryland," I heard the bugles play,  
And oh the golden music turned my heart the golden way;  
I saw the old State gleaming in her beauty as of yore,  
Beside her rippling rivers, and beside her dreamy shore;  
The sweet old song woke echoes of her beauty in my breast—  
The song of Randall's Maryland—may the wreath upon him rest!

The song of Randall's Maryland, how it rings upon the air  
When from the sweet old valleys of the dear old State we fare;  
Amid the alien cities, or on hills and seas afar  
It woos the heart's affection and it wakes you where you are  
To the old home's tender beauty, and the spirit breathes a cheer  
For the poet in whose music rings the old home love so clear.

Oh Randall, God be with you, for we owe you much who know  
The glory of your Maryland, feel the rapture of its glow;  
The world should give you comfort and the land reward your worth  
With all the goodly blessings of the golden dream of earth;  
For all the world is beauty when the bugles and the band  
Ring out the stately measures of the song you gave the land.

I heard the bugles play it, and I heard the voices sing  
The words of Randall's Maryland and my heart began to ring,  
And my soul was filled with longing for the valleys that I knew,  
The tender skies above them with their balmy breath of blue;  
I heard the rivers calling, saw the green fields by the shore,  
And felt the old emotions that I felt in days of yore.

"Maryland, My Maryland," I heard the echoes ring,  
I saw the dear old hills of home grow green with breath of spring;  
I saw the orchards ripen in October's golden sun,  
I saw the shores of Edenland unto the blue bay run;  
My heart re-echoed, "Maryland," and my soul responded, too,  
O Randall of the golden song God's grace be unto you.

## RESURGAM

Teach me, my God, to bear my cross,  
As Thine was borne;  
Teach me to make of every loss  
A Crown of Thorn.  
Give me Thy patience and Thy strength  
With every breath,  
Until my lingering days at length  
Shall welcome death.

Dear Jesus, I believe that Thou  
Didst rise again;  
Instil the spirit in me now  
That conquers pain.  
Give me the grace to cast aside  
All vain desire,  
All the fierce throbbing of a pride  
That flames like fire.

Give me the calm that Dante wrought  
From sensual din;  
The peace that errant Wolsey sought  
From stalwart sin.  
I seek repose upon Thy breast  
With child like prayer;  
Oh, let me find the heavenly rest  
And mercy there!

If I have, in rebellious ways,  
Profaned my life;  
If I have filled my daring days  
With worldly strife;  
If I have shunned the narrow path  
In crime to fall—  
Lead me from the abode of wrath  
And pardon all!

Banished from Thee, where shall I find  
For my poor soul  
A safe retreat from storms that blind,  
Or seas that roll?  
Come to me, Christ, ere I, forlorn,  
Sink 'neath the wave,  
And on this blessed Easter Morn  
A lost one save.

THIS poem was written in Washington, D. C., while Mr. Randall was acting as private secretary to Senator Joseph E. Brown. The most prominent men of that time thought it one of his best efforts in poetry. It was copied in all the papers of the land, committed to memory by thousands of admirers, and preserved in innumerable scrap books. Many critics compared it to Cardinal Newman's beautiful hymn:

"Lead kindly light, amid the circling gloom:  
Lead thou me on."

THE poet himself, whose attitude towards his own poetry was not highly appreciative, thought well of this. He evidently did not relish being introduced everywhere as the author of "Maryland, My Maryland!" He was not a single song writer. The fame of his war song, however, became so great as to cast into obscurity all his other brilliant works. Mr. Randall often wondered why he was known as the author of just a single song. (*Continued on page 23.*)

# THE HUMAN COST OF THE WORLD WAR

BY  
**WILLIAM F. CALLANAN**

**O**N April 6, 1917, just twenty years ago, the United States entered into the bloodiest war which has ever been fought. In this discussion our aim is not to determine the causes leading up to our entrance into this mad butchery, nor to show how much of a profit was realized by unscrupulous war time profiteers, but rather to show the results of this wholesale slaughter in terms of human lives.

**I**N international trade one nation may be guilty of unethical practices in its transactions with other nations by defrauding them out of vast sums of money. In some cases this can be overlooked when the individual governments attempt to make some form of restitution; the stealing of lives, however, is an unforgivable sin, which cannot be condoned by any amount of restitution.

**L**ET us now consider the actual facts relative to the number of lives lost and the number wounded. Two out of every three American soldiers who reached France took part in battle. The number that reached France was 2,084,000 and of these 1,390,000 saw active service in the front line. Of the forty-two divisions that reached France, twenty-nine took part in active combat service, while the others were used for replacements or were just arriving during the last month of hostilities. Seven of them were Regular Army divisions, eleven were organized from the National Guard, and eleven were made up of National Army troops.

**T**HE total battle advances of all the American divisions amounted to 782 kilometers, or 485 miles, an average advance for each division of 17 miles, nearly all of it against desperate enemy resistance. In considering the number of American men killed in the war, this advance against the enemy cost 275 able bodied men per mile. In one battle alone, namely, the Battle of St. Mihiel 550,000 Americans were engaged, as compared with about 100,000 on the Northern side in the Battle of Gettysburg.

**T**HE total battle deaths in the recent war was greater than the deaths in all wars for more than one hundred years previous. From 1793 to 1914 deaths in war may safely be estimated at something under 6,000,000; Battle deaths alone from 1914 to 1918 totaled about 7,500,000.

**R**USSIA had the heaviest losses, 1,700,000, in spite of the fact that she withdrew from the war after the fall of 1917. German losses were thirty-two times as great as the losses of the United States; the French twenty-eight times; and the British eighteen times as large. That American losses were not more severe is due to the fact that our armies were only in heavy fighting for 200 days. Of every 100 American soldiers and sailors who took part in the war with Germany, two were killed or died of disease during the period of hostilities. Among the other great nations in the war, between twenty and twenty-five in each hundred called to the colors were killed or died.

**T**HE chances of death are much heavier in the infantry than in any other branch of the service. Of each 1,000 enlisted men in the infantry fifty-two were killed in action or died of wounds. For every man who was killed in battle, six others were wounded, taken prisoners, or reported missing.

**T**HE number who died of wounds was only seven per cent as large as the number who were wounded. The hospital records show that about eighty-five per cent of the men sent to hospitals on account of injuries were returned to duty. About half the wounded were reported as slightly wounded and many of them would not have been recorded as casualties in previous wars.

**T**HE number of American men reported as missing has been steadily reduced from a total of 78,000 to 46,000. This reduction has gone on without clearing any case as dead except on evidence which established the fact of death. The total number of

cases cleared as presumed dead will be about 1,550. The largest number was found in hospitals, while a considerable number returned to duty after being lost from their units. These statements give the American casualties, the missing lists of the other nations still run into the hundreds of thousands. The most recent figures for France and Great Britain are 264,000 and 121,000 respectively.

THE great number of deaths in the armies and navies engaged in the war was not entirely due to engagements in battle; disease played an important part in weakening the ranks of both sides.

IT was the first war in which the United States has been engaged that showed a lower death rate from disease than from battle. In previous wars unsanitary conditions at camps and the ravages of epidemics have resulted in disease deaths far in excess of the number killed on the battle field. Inoculation, clean camps, and safe drinking water practically eliminated typhoid fever among our troops in this war.

SIXTEEN of the principal nations of the World were involved in actual combat in the past war, either on the side of the Allies or with the Central Powers. Other countries although taking no active part were affected in some way, directly or indirectly. The population of the belligerents totaled 1,031,502,000 people; and of this number 65,038,810 answered the call to the colors either as members of a regular army as volunteers or later by being drafted.

IT is indeed an inspiring sight to see numbers of able bodied men, the cream of the population, re-

sponding to their countries' calls in time of need. It can hardly be called glorious, however when the scene has changed, the glory removed, and one views the results of war. Property damage is a mere trifle that can be restored within a few generations, but the miles of ground dotted with little white crosses representing the final resting places of those who felt that they were fighting for the right, represent a human loss that can never be repaid. Another sight that can hardly be called thrilling is a scene at a veterans hospital where men who were once strong and husky are now human wrecks. Battle wounds and sicknesses contracted as a result of engagements in battle have been the reason for the construction and maintenance of these living cemeteries.

CONSIDERING the length of the war, and the number of men who were killed or died of wounds, it is found that a life was stamped out at the rate of one every 17 seconds. People of this day and age call themselves sane and civilized human beings, yet to glance at a record showing the loss in human lives due to war, it appears that we are but savages. The savage and the barbarian with all their unmerciful methods of killing and torturing were chicken-hearted when compared to the inhuman devices that were invented and used by men to mow down other humans.

THIS past war was termed, "The War to End War."

Yet the nations of the world, hardly recovered from this last catastrophe are once more increasing their armaments and waiting for the drop of a hat for some excuse to start another wholesale execution.

The veterans of the past war can recall only too vividly events in which (Continued on page 26.)

#### CASUALTIES OF ALL BELLIGERENTS IN THE WORLD WAR

Allies	Population	Total Mobilized	Killed and Died	Wounded Casualties	Prisoners and Missing	Total Casualties	Per Cent
Russia	178,379,000	12,000,000	1,700,000	4,950,000	2,500,000	9,150,000	76.3
France	39,840,000	8,410,000	1,357,800	4,266,000	537,000	6,160,800	73.3
British Empire	440,000,000	8,904,467	908,371	2,090,212	191,652	3,190,235	35.8
Italy	36,000,000	5,615,000	650,000	947,000	600,000	2,197,000	39.1
United States	98,800,000	4,355,000	126,000	234,300	4,500	350,300	8.0
Japan	54,000,000	800,000	300	907	3	1,210	.2
Roumania	7,508,000	750,000	335,706	120,000	80,000	535,706	71.4
Serbia	3,094,000	707,343	45,000	133,148	152,958	331,106	46.8
Belgium	7,645,000	267,000	13,716	44,686	34,659	93,061	34.9
Greece	4,820,000	230,000	5,000	21,000	1,000	27,000	11.7
Portugal	6,100,000	100,000	7,222	13,751	12,318	33,291	33.3
Montenegro	437,000	50,000	3,000	10,000	7,000	20,000	40.0
Total	876,623,000	42,188,810	5,152,115	12,831,004	4,121,090	22,089,709	52.3

#### Central Powers

Germany	68,166,000	11,000,000	1,773,700	4,216,058	1,152,800	7,142,558	64.9
Austro-Hungary	61,039,000	7,800,000	1,200,000	3,620,000	2,200,000	7,020,000	90.0
Turkey	21,274,000	2,850,000	325,000	400,000	250,000	975,000	34.2
Bulgaria	4,400,000	1,200,000	87,500	152,390	27,029	266,919	22.2
Total	154,879,000	22,850,000	3,386,200	8,388,448	3,629,829	15,404,477	67.4
Grand Total	1,031,502,000	65,038,810	8,538,315	21,219,452	7,750,919	37,494,180	57.6

# THE HOLY NAME SOCIETY and THE NEGRO

BY T. A. HAROLD

**T**HE Holy Name Society rightly boasts that it is the largest and perhaps the most effective lay organization in the Catholic Church in the United States. Yet it cannot be denied that many branches of the Society confine themselves entirely to the monthly Communion plus a poorly attended monthly meeting. This is not always the fault of the members. They have energy enough. They simply lack an outlet for that energy.

**A**s one outlet we suggest the work of the Negro apostolate. The need of that apostolate is clear. The last U. S. Census revealed that there are more than twelve million negroes in the United States but only about a quarter of a million of them are Catholics. With the exception of the Scandinavian races, this probably represents the lowest percentage of Catholics of any Christian racial group in the country.

**T**HE reason for this is twofold. First there is the hopelessly inadequate force at the disposal of the Church for their evangelization. Secondly, there is the discouraging fact that Catholics too often surrender to the current prejudices against the Negro, prejudices that cannot be reconciled either with scientific facts or the truths of the Catholic religion.

**I**T is within the power of the Holy Name Society to offset both these difficulties at least in part. As to the first problem, it should not be difficult for branches to pick out a handful of intelligent men and have them

trained as Catechists. Such men, under the guidance of their own pastor could search out well disposed Negroes and instruct them in the faith either through organized classes or by individual instruction. Where, as in many cities, there exist colored parishes, these catechetical groups should be placed at the disposal of the pastors of these parishes.

**B**UT, and this is important, Catechists must be competent and without patronage. Mere piety will not suffice without knowledge. Neither will it do to patronize the Negro. Not only will he resent it but the more he studies the Catholic religion the more will he realize that like God Himself, the Church is no respector of persons. He must be met on an equal footing in all matters spiritual.

**S**ECONDLY comes the question of discrimination. The Catholic Church never has and never will recognize the principle of *Jim Crowism*. Where, as in the South, it is necessary to comply with laws steeped in prejudiced discrimination, she does so under protest, not recognizing the principle but temporarily tolerating the fact. There can be no question that the Church can view souls only as Christ views them, that is as the objects of His Sacred Passion. The trouble is that too many Catholics will not take the *Catholic* view. They fail to realize that all are one in Christ, that discrimination against any child of God is an offense against God Himself.

It is absurd for Catholics to denounce Hitler for his Nordic 'nonsense' while holding equally

unfounded opinions concerning the American Negro.

**T**HE main point, however, is not concerned with political matters. It is that the Negro has definitely the same claim to social justice as anyone else. He must be recognized as a man redeemed by Christ. Any other attitude is un-Catholic, a denial of the doctrine of the Mystical Body of Christ and a repudiation of the Church which has not only raised negroes to the priesthood and the episcopate but even to the very altars of the Church. There must be an end to contempt. "Nigger" belongs in the discard with "wop," "dago" and "mick." There must be an end to the theory that a "nigger ain't fit to bother about." The Communist is wiser. He knows that the best revolutionary material is made up not merely of the oppressed but even more of the despised. That which more than anything burned deepest into the hearts of the Irish was not that the English despoiled them but that they despised them as "ignorant Papists." We scorn the Negro at our peril. The foes of the Church, the Radicals and the Reds, are welcoming him with open arms.

**B**UT we cannot allow ourselves to be forced. It should be not fear but Christian charity and even more Christian justice which will impel us to prove, not in words but in deeds, that the Catholic Church is what Christ called it "a house of prayer for all nations."

The Holy Name man must be a *catholic* Catholic. Anything else is treason to the faith.

# Grist for the Mill

BY ERNEST NORRIS

THE present complication over candidates for the Mayoralty of New York City is a sign of political confusion as striking as it is unfortunate. The City of New York represents a vast amalgam of people and interests. It has problems distinctly its own. Wisdom dictates that these problems shall be settled upon their own merits. The Mayor is, in fact, the President of the largest corporation in the country. He should be elected for his fitness as an executive of such a corporation. In the last analysis his political views are of insignificant importance compared with his ability as an administrator. Whether the Mayor is for or against the New Deal is of no importance. As Mayor of New York he is not called upon to solve national problems but local ones. He is concerned with transportation, schools, parks, public safety within his own domain. To drag in anything else is to injure the city without profiting the nation.

THIS condition is not restricted to New York. It is to be found in every political subdivision in the country. It represents party politics carried to illogical extremes. Under the form of government parties are a necessity. They are the true organ of public expression. But the trouble is that we attempt to have but a single party allegi-

ance stretching all the way from the President down to the village constable. We have seen a Mayor elected in Chicago on a platform largely devoted to foreign politics, matters over which he could have no control. Chicago is still paying for its excursion into international affairs instead of minding Chicago's own business.

PERSONALLY we intend to vote for the best man for the office of Mayor of New York. As yet we do not know who he is. But we expect to be in a minority, even if we do vote for the winner. We fear that the election will be decided not upon the needs of the city but upon public reaction to the Washington administration. That is as absurd as voting for the handsomest of all the candidates. We need not looks but intelligence. We need not a "wide visioned American" who will express our convictions on national affairs, but a "practical New Yorker" who will give us a better city in which to live.

CATHOLICS will profoundly regret the death of Senator Joseph S. Robinson of Arkansas. His loyal support of Alfred E. Smith during the Presidential campaign of 1928

should never be forgotten. There was little in common between them. The small town lawyer with his intensely Protestant background and his belief in Prohibition was a far cry from the product of big city poverty whose Catholic loyalty could equally not be questioned nor his wetness be concealed. But there were two characteristics of Senator Robinson which made any other action than cooperation impossible. First there was the sound Americanism which could not tolerate political exclusion on religious grounds. Tom Heflin had plenty of reason to know that before the Senate ceased to be troubled with his unwanted though entertaining presence. Second was the deep sense of party loyalty. Smith was the choice of the party though not his own. Hence his loyalty. Hence too his bitterness when his formerly "took a walk."

JOE Robinson was not a great man. He lacked that ultimate spark of independence which inevitably accompanies greatness. But he was an honest man, loyal and dependable, not merely in politics but in everything. He was a man who could be trusted. Peace to his soul!



IT is nearly a century since Perry battered open the doors of Japan. We wonder if the doors can be locked before all China's horses are stolen.



THE new Irish Constitution has been ratified. We trust that friend and foe alike will give it a fair trial. No first draft can be perfect but its defects can only be truly discovered by time and experience. The Constitution should be removed from the realm of partisan politics

for some years. It should be given a real chance to show its worth. Then and then only should it be subjected to the orderly process of amendment, not as a partisan but as a patriotic measure.



*Local Elections . . . Senator Robinson . . . Irish  
Constitutions . . . WLWL . . . Marconi*

To the Paulist Fathers.

Dear Fathers:

By the time this reaches you, WLWL will be close to its end as an organ of Catholic Truth. Frankly it makes me furious. I am glad that I don't know just who is to blame specifically but certainly we Catholics as a whole are shown up in a sorry light. Five or six millions of us at least live within the area served by WLWL. Apparently we have neither the political influence to secure justice for the station nor personal generosity enough to secure for it revenues adequate to maintain it. All this should be good news to those who were afraid that we Catholics might bring the Pope over here. We can't even keep what we have.

I am beginning to fear that this catastrophe—for it is that—proves that while the Church is wise, her children here are stricken with a fatal blindness. Twenty-five millions of us and now only one radio station left and that in the "be-nighted" South, only two decent weeklies—and one English speaking daily and that where unfortunately its influence can be but small. What is the matter with us?

It is nonsense to maintain that these things represent the limit of our abilities. The Christian Science Monitor shows what can be done. It is of no avail to refer to the wealth of Christian Scientists. We Catholics can buy and sell them any day of the week.

This appalling indifference to modern means of propaganda is going to be disastrous. Our diocesan papers—with all their merits and a few of them are really worth while—are hopelessly inadequate. Their weekly hodgepodge of paro-

chial news spiced with a few editorials and features, cannot offset the constant daily pressure of the secular press and the radio.

We Catholics need to face the facts. In spite of the fact that we are the largest single group with a common aim in the country, we are the least influential.

To the Paulist Fathers we are profoundly grateful. They will receive from God the reward for sacrifices which our folly and short sightedness have deprived of their fruitfulness. They need have no regrets. They have done nobly.

But the rest of us should be ashamed of ourselves.



THE death of Marconi is but another reminder of the growing evidence in modern times that genius, whether scientific or otherwise, is thoroughly reconcilable with the different practices of the Catholic faith. Signor Marconi's faith could no more be questioned than his colossal achievements, he is one of the few men of our age who can really boast that his achievements have been a boon to mankind. He has put no men out of work rather he has created a vast field of employment and of en-

joyment. Certainly we owe to Marconi the great modern improvement, the safety of communications, both on land and at sea. From his first development of wireless telegraphy has come the radio. Though this may not altogether be an advantage yet there is reason to believe that the preponderance of its achievements have been beneficial.

MARCONI was a man of a humility equal to his intelligence. Never for a moment did he forget the men who had laid the foundations upon which he was to build. Never did he seek to abuse the great power which his invention bestowed upon him.

WE cannot question that perhaps after that first transoceanic broadcast of so many years ago, the greatest moment in his life was when he was able to place at the disposal of the Holy Father a means to communicate messages, warning and command, such as no previous Pontiff had enjoyed. One might almost feel that Marconi had contributed more to the independence of the Holy See than any other man of our time for he had relieved his Supreme Pontiff of dependence upon mails, telegraph services too often under the control of the enemies of religion.

## DOCTORS OF THE CHURCH

# SAINT BERNARD

## *and CATHOLIC UNITY*

By HYACINTH ROTH

**H**E who reads the life of St. Bernard, the "Mellifluous Doctor," will at once detect the saint's life-long zeal for Catholic unity. In his sixty-three years of life no task seemed too strenuous for him, no personality unapproachable, no journey too long. Whenever he could not appear in person thither he dispatched a letter no less persuasive. Clear foresight and a firm determination ever characterized his actions.

**I**N nationality Bernard was French. His parents were of an influential Burgundian aristocratic stock that could rightly be proud of worthy achievements in the betterment of social life and in the promotion of the Christian faith. Born in 1091, Bernard while yet a youth joined the reform movement of St. Robert, abbot of Molesmes. This reform aimed at the restoration of the Rule of St. Benedict to its original rigor and as a result there arose within the Church a distinct group of religious, the Cistercian order, which under the powerful impetus of St. Bernard gained the hearts of men, of principalities, of nations. The monastery of Clairvaux which he established, became the source of sixty-eight monasteries and Bernard, as its abbot, the pillar of the Church that stood in ever loyal support of the Holy See, a solemn bearer of order and unity.

**I**N the twelfth century the Church needed a strong character of the nature of Bernard. Authority was scoffed at, simony and usury abounded, lay encroachments in ecclesiastical affairs caused many disturbances and even in monasteries Bernard complained "several vices had even obtained the name of virtues; profuseness was called liberality, much talking common civility, immoderate laughter, necessary gaiety, superfluous ornaments and pride in dress and attendance, good breeding."

**A**GAINST these vices Bernard set out to work. Without unity in purpose there can be neither unity nor peace; and peace and unity Bernard helped to restore. From monks and the clergy Bernard demanded this first. When the abbots of the Benedictines assembled in General Chapter at Soissons about the year 1130 Bernard reminded them of their duty in these words: "It was not for angels to stand still on the uncertain rounds of a frail ladder; nor can anything remain fixed in the same condition during the uncertain period of this mortal life.

Here have we no continuing city; nor do we yet possess, but always seek for, that which is to come. Of necessity you either ascend or descend, and if you try to stand still you cannot but fall. It may be held as certain that the man is not good at all who does not wish to be better; and where you begin not to care to make advance in goodness there also you leave off being good."

**B**ERNARD hated pluralism. This vice not only upsets order but also unity. Uncompromisingly he denounced the double-dealing of the deacon Stephen de Garlande who beside his ecclesiastical office acted as officer of the table to the King of France. "Whose heart is not indignant, and whose tongue does not murmur either openly or secretly to see a deacon equally serving God and Mammon, against the precept of the Gospel heaping up ecclesiastical dignities, so that he seems not to be inferior to Bishops, yet so mixed up in military offices that he is preferred even to Dukes. What monster is this, that being a clerk, and wishing at the same time to appear a soldier, is neither? It is equally an abuse that a deacon should serve at the table of the King, and that the server of the King should minister at the altar during the holy mysteries. Is it not a wonder, or rather a scandal, to see the same person clothed in armor march at the head of armed soldiery, and vested in alb and stole read the Gospel in the midst of the Church; at one time give the signal for battle with the trumpet, and at another convey the orders of the Bishop to the people? . . . He who prefers military warfare to the work of the ministry places the world before the Church, is convicted of preferring human things to Divine, earthly to heavenly. Is it then more honorable to be called the King's Dapifer than Dean or Archdeacon? It may be to a layman, not to a cleric; to a soldier, not to a deacon. . . . It is a strange but blind ambition to delight more in the lowest things than in the highest, and that the man whose lines had fallen to him in pleasant places should recreate himself upon a dunghill with eager desire, and count his precious lands as nothing worth. This man mingles the two orders and cunningly abuses each. Military pomps delight him, but not the risks and labors of warfare; the revenues or religion, but not its duties."

**N**EITHER did Bernard shrink before royalty. In 1142 the Church in France suffered much in the war between King Louis the Younger and Count Theobald, and when the king rejected counsels of peace and thus endangered the unity among the people, Bernard with relentless firmness reprimanded him saying: "We sons of the Church cannot wholly keep silence about the injuries done to our mother, and the way in which she is despised and trodden under foot. . . . We will certainly make a stand, and fight even to death, if need be, for our mother with the weapons allowed us, not with shield and sword, but with prayers and lamentations to God. . . . I will not conceal the fact that you are doing all you can to again enter the alliance and fellowship with the excommunicated. . . . I will not hold back the fact that unlawful and accursed oath foolishly taken by you against the Church of Bourges, through which so many and so great misfortunes have already deservedly followed, is still, notwithstanding all this, uncorrected by you; that you do not allow a pastor to be set over the sheep of Christ at Chalons; and moreover that you have the audacity to throw open Episcopal houses for the use of your brother and his archers and cross-bowmen, against law and justice, and so expose the property of the Church to be squandered in nefarious uses of this kind. I tell you plainly that if you proceed in this way the wrong will not be unavenged, and, therefore, my lord king, I warn you as a friend and advise you as a faithful servant to desist quickly from this wickedness, so that if God is now preparing His hand to strike, you may, like the King of Nineveh, prevent Him with penitence and humility."

**A**NOTHER enemy that undermined Catholic unity at Bernard's time was heresy, especially that of Abelard. Heresies first destroy doctrines of faith and then the laws of morality. Bernard saw such danger looming up in the teachings of Abelard. "When Abelard speaks of the Holy Trinity," Bernard complained, "it is in the style of Arius; he is a Pelagian when he treats of grace, and a second Nestorius when he speaks of the Person of Jesus Christ. His vanity is such that he brags as if there were nothing in heaven and earth he did not know; and in truth he knows a little of everything except himself. . . . He raises his eyes to Heaven, and searches the deep things of God, and then returning to us, he brings back unspeakable words which it is not lawful for a man to utter, while he is presumptuously prepared to give a reason for everything, even of those things which are above reason; he presumes against reason and against faith. For what is more against reason than by reason to attempt to transcend reason? And what is more against faith than to be unwilling to believe what reason cannot attain?"

If Bernard was severe in his condemnation of vices he was also prodigal in his praises of those who lived up to their state of life. Gilbert, bishop of London, once a slave to pomp and luxury, later lived a life of virtue; and Bernard hearing of it praised him in a letter to him saying: "The report of your conduct has spread far and

wide, and has given to those whom it has reached an odor of great sweetness. The love of riches is extinct: what sweetness results! charity reigns; what a delight to all! All recognize you for a truly wise man, who has trodden under foot the great enemy with true wisdom; and this most worthy of your name and of your priesthood. It was fitting that your spiritual philosophy should shine forth by such a proof, and that you should crown all your distinguished learning by such a completion. That is the true and unquestionable wisdom which condemns filthy lucre and judges it a thing unworthy that philosophy should dwell under the same roof as the service of idols. That the Master Gilbert should become a bishop was not a great thing; but that a bishop of London should embrace a life of poverty, that is, indeed, grand. For the greatness of the dignity could not add glory to your name; but the humility of poverty has highly exalted it. To bear poverty with an equal mind, that is the virtue of patience; to seek it of one's own accord is the height of wisdom."

As arbiter at the request of popes and kings Bernard traversed practically all the leading lands of Europe. He preached and wrote in support of Innocent II against the anti-pope Anacletus II; he played a leading part at the Tenth Oecumenical Council, the Second Lateran, held in 1139; he fostered an extensive correspondence in the interest of Catholic unity with foreign prelates, an excellent example being his friendship with St. Malachy, metropolitan of the Church in Ireland; more than once he pacified the Citizens of Genua, Milan and Pisa in their feuds with one another. Bernard's letters clearly reflect the tranquillity of his mind. Thus exhorting the Citizens of Genua to preserve the peace with the government of Pisa he wrote: "Without perseverance the soldier does not obtain victory, nor the victor his crown. It lends vigor to the will and perfects all virtues, it is the nurse to merit and the mediator between the battle and the prize. Perseverance is sister to patience, the daughter of constancy, the bosom friend of peace, the cementer of friendships, the bond of harmony, the bulwark of holiness. Take away perseverance, and obedience loses its reward, well-doing its grace, and fortitude its praise. . . . Keep, therefore, peace between yourselves and your brethren at Pisa; keep your fidelity to the Pope, your loyalty to the King; guard your own honor. This is expedient, this is befitting, and this is demanded by justice."

Most of Bernard's missions were successful. He did inestimable good towards the preservation of Catholic unity. If the Crusade which he preached by order of Pope Eugene III ended disastrously, this was not so much the fault of Bernard as that of the expeditionary forces who as human elements failed to enforce it.

No personal gain ever entered Bernard's mind. He was offered the bishoprics of Genua and Milan but to no avail. By divine call Bernard was a monk and in this vocation he persevered for forty years until his death in 1153. His philosophy of life is revealed in his saying: "Let thy consideration begin from thyself and end it thyself! what, who, and what kind of being thou art."

# THEIR STEWARDSHIP

BY MAURICE E. HARRISON

*Paper Read Before National Conference of Laymen's Retreat Movement*

THE subject assigned involves a consideration of the relation of the Retreat Movement to those who occupy a position of stewardship. Such stewardship may result from the possession of wealth, or from power consequent upon the control of business enterprise, or indeed from any controlling power, whether financial, political or of any other character. We are not concerned on this occasion with the merit of pending controversies, or with the desirability of the tremendous social changes now taking place or in prospect. On the other hand, we are concerned with the value of the retreat to those who control financial or other power, or who may do so in the future, and with the means whereby this value may be realized.

WE proceed to a consideration of this subject without any intention to depreciate the supreme importance of retreats for workingmen, which have been discussed by prior speakers. It is none the less true that a comprehensive view of the situation must take into account the other elements in our population. The Divine command is to preach the gospel to every creature. The army of canonized saints includes a few at least who were given worldly power and who observed the duties of their stewardship. Pope Pius XI, in his encyclical on Reconstructing the Social Order, has stated very emphatically that there must be a spiritual revival on the part of employers and employees alike "Undoubtedly," he says, "the first . . . apostles of the workingmen must themselves be

workingmen, while the apostles of the industrial and commercial world should themselves be employers or merchants." The question then is how the retreat movement may be of most help in developing this apostleship, as far as employers, merchants, and others charged with stewardship are concerned.

#### Obstacles to be Overcome

AT the outset it would seem that the obstacles to be overcome in any such task are well-nigh insurmountable. Aside from the passages in the gospels which seem terrifying in their harshness, aside from the uniform pronouncements of Christian writers, the teaching of common experience confirms the judgment of philosophers that the possession of riches is well-nigh fatal to the spiritual sense. Occasional exceptions do not alter the general truth: And if this has been the experience of all the ages, how much truer must it be today, when, as the Holy Father said in the same great encyclical, "we are confronted with a world which in large measure has almost fallen back into paganism." In our current literature and in public discussion, even where momentous issues are at stake, the appeal is no longer to considerations of morality or duty, but only to considerations of power or expediency or to objectives which are so purely sordid and materialistic as to be unworthy of the dignity of human nature. The neo-pagans of today have no intellectual leadership which is worthy of comparison with that which the ancients enjoyed in Plato or Aristotle. No matter how tempor-

ary may be this wave of materialism, with its worship of force and its disregard of morality, it does at the present time increase the difficulty of the task of reaching with spiritual truth those who, by reason of their material power, are handicapped in the pursuit of that truth.

MUST we say, then, that the task is impossible? Obviously not, in the supernatural sense. History teaches us that even after the Protestant Revolt in Europe, when the bulwarks of centuries of Christian standards seemed to have broken down, the work of the Counter-Reformation won back a large part of the field which had been lost, and that this work was effective, not only among the mass of the people, but also among those who exercised controlling power in material and intellectual affairs. Speaking, then, only from a human point of view, are there any grounds for encouragement in the present situation in our own country? I venture to suggest that there are very definite grounds for encouragement; and those which I have in mind are first, the disposition of our people and secondly, the economic circumstances affecting property rights at the present time.

#### Antagonisms Dying Out

ONE factor in our contemporary life which has been sometimes overlooked, and which affords a real opportunity for the work of the retreat movement, especially among non-Catholics, is the spirit of good will towards religious effort which characterizes the American people,

including those who have had little contact with the work of the Church. Prejudice there is against the Church and a-plenty, as we all know, and it sometimes recurs in the most unexpected circumstances. But many of us are optimistic enough to believe that the old antagonisms are gradually dying out.

**O**NE could not truthfully paint a picture of bitter and general anti-Catholic national feeling in this country such as Hilaire Belloc did in his recent work on the state of public opinion in England. After all, we inherit a sentiment for religious liberty which has its roots in our constitutional history. The tradition of comradeship and mutual respect for men of all beliefs comes to us from pioneer days and has not entirely disappeared. In short, it may fairly be claimed that the American of today is as open-minded, as little blinded by the prejudices of bigotry as the citizens of any country on earth. What bearing has this upon the retreat movement and its opportunities? Simply this: that among employers and men of wealth, where relatively speaking the number of Catholics is small, we may reasonably expect a response to our efforts, if those efforts are at once zealous and intelligent. Nor is this hope an entirely unsubstantiated one. It has been found here on the Pacific Coast that very frequently it is possible to secure the attendance at our retreats of non-Catholic laymen, who have thereby acquired an insight into religion which they could not have obtained as readily in any other way. What has been done in a few instances may be repeated in many others, and particularly so in the case of men whose position allows them sufficient leisure to attend a retreat without inconvenience.

#### Timeliness of Appeal

**A**SIDE, however, from this general situation, it would seem clear that the turmoil and conflict which pervades American life at the moment, and the resulting insecurity of property rights, gives a special timeliness to the appeal of the retreat. We

remember the day—not so very long ago—when the ideal of the successful business man was constantly placed before American youth. The outstanding merchant or manufacturer or man of finance delivered his dicta on problems of every sort, whether within the scope of his experience or not and they were accepted as words of wisdom. How different is the situation today! The mere fact that a speaker is associated with men of wealth causes an immediate discount of anything he has to say. The man with invested capital funds finds that his returns have been cut in two, so that, for purposes of income, half of his former property has been taken from him. His taxes have steadily increased, to meet the requirements resulting from depression and distress. But these present disadvantages are as nothing compared to his concern about the future. He worries about the financial stability of the country, upon which the integrity of his own fortune is based. Not only is he compelled to meet demands which have a just foundation, but he is becoming more and more conscious that other demands are pressing on him with increasing force, the final purpose of which is to deprive him of all profits and all property rights. The ultimate dominion of force, without regard for rights, is discussed, not as an abstract idea, but as an actual possibility.

#### A Thought for the Wealthy

**N**OW we are not concerned at the moment with the degree of probability that these fears may be realized; much less with the justification or excuse for the threats which are made. Even if we consider the fear to be wholly unfounded, it is none the less real. And such fear is bound to produce, and it does produce, a feeling of insecurity which should lead men of wealth to consider whether there may not be other treasures which the rust and the moth do not consume and which thieves do not break through to steal. It was when the wealth and material power of the Roman Empire began to fail that the people of Europe first turned to the

truths of Christianity. Marie Antoinette was more mindful of spiritual truth when the mob hissed its hate as she rode through the streets of Paris than when she led the revels at Versailles. It is not impossible that the very unrest and turmoil of the present day may provide the soil for a new growth of spiritual reality.

**I**N this, as in all other phases of our endeavor to spread attendance at retreats, we are agreed, I believe, that the most effective work is done by the appeal of individual to individual. Partly by reason of his temperament and partly as the result of the stress of competitive life, the business man of this country lives under a condition of more or less constant nervous strain. For him, therefore the appeal of a retreat should be particularly strong. He cannot fail to realize the need for periods of rest and meditation, when, in circumstances far from the feverish excitement of his work, he may consider at leisure the ultimate realities of life. For this need the retreat provides the remedy and it will be our fault if he is not given the opportunity to take advantage of it.

#### Renewal of Spirit

**I**F men are brought within the orbit of the spiritual influence of the retreat, the greater part of the task will have been accomplished. Once the sense of spiritual reality and of the existence of duty towards God and man is established, the way will be opened for the consideration of the Church's attitude towards the specific problems of those who occupy various positions in the social structure. The approach to these problems is clearly stated in the Encyclical on the Social Order, where it is said that the longed-for social reconstruction "must be preceded by a profound renewal of the Christian spirit, from which multitudes engaged in industry in every country have unhappily departed. Otherwise, all our endeavors will be futile, and our social edifice will be built, not upon a rock, but upon shifting sand."

(Continued on page 26.)

# WITH OUR CATHOLIC EDITORS

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The Catholic Universe Bulletin  
Cleveland, Ohio

## AN ARCHBISHOP SPEAKS BLUNTLY

**T**HREE are times when soft-spoken words are in order and there are times when very blunt language must be used. A wise man knows which choice he is to make and when to make that choice.

**I**T IS undoubtedly true that there are occasions when fine verbiage borders on a compromise that could be fatal to vital principles of faith. Answers to questions can tinkle with the ring of Judas-money when negative replies are too sugar-coated.

**A**RCHBISHOP HINSLY of Westminster has shown himself a master of the proper answer to make to certain non-Catholic leaders who have asked his co-operation in an ostensibly excellent plan. These leaders hope to stage an imposing revival to recall England to the practice of religion. They invited the head of the English Hierarchy to associate himself with their plans.

**I**T SO happens that some of these self-appointed religious luminaries have visited Russia and Spain to get the truth about religion there. They exchanged harmless chit-chat with the godless societies in those lands and came back to say that the Church was not suffering persecution at the hands of the Reds. These self-called men of God saw nothing wrong in the anti-God propaganda of the Communists.

**I**N THEIR eyes the brutal slaying of Bishops, priests, religious, Catholic laity was not persecution of the Church. Perhaps they thought it was a holiday. We know that Christians were thrown to the wild beasts in ancient amphitheaters to make a Roman holiday. So why not give these Anglican clerics an English holiday while they were on the continent seeking data on religious persecution that really did not exist?

**W**HEN they returned from their holiday they hastened to write the Archbishop to join forces with them to make England more religious. They were surprised, no doubt, at the immediate answer they received from His Grace.

**"Y**OU have made tours," wrote the Archbishop, "into other countries in order to return with doubly strengthened bias against the martyred Church, and to condone the most extreme unbelief. Will anyone believe you are seriously striving to recall God to your country when you have taken sides in Spain and Russia and Mexico with those who are bent on sweeping all religion from the face of the earth? Men are known not so much by what they say as by what they do, and your actions are diametrically opposed to your preaching. You have gone on record as favoring atheism in preference to religion."

**T**HE men who were anti-God on the continent and pro-God in England received this blunt, well-deserved reply. We hope it jolted some common sense into them.



The Pilot  
Boston, Mass.

## A PROSPEROUS CULT

**I**N THE French Chamber of Deputies recently, a representative brought to light some very pertinent facts. He declared that the Communist Party of France has spent in propaganda during the last seven years more than two hundred and fifty million francs. They support forty newspapers and twenty foreign language newspapers. Two hundred and fifty agents are active in France—people who lack any visible means of support. An enormous library of books is kept in subsidized circulation. Where, the member asked, is the money found to supply these activities?

**T**O THE cry of "Lies!" which came from the "Left" of the Chamber, the Deputy calmly replied: "If these are lies my opponents can easily be able to prove their case before a Committee of Inquiry which I am asking this House to appoint to investigate these charges. I can provide it with the names of one hundred and fifty persons who have left the Communist Party, and who will admit the truth of what I say about Russian propaganda."

**W**HERE does the money come from which feeds the most enormous propagandist machine in history? To a large extent, from Russia. Of that there is no doubt. In a way one wishes that it all came from Russia. But unhappily a large number of people are subsidizing their own destruction.

**C**AHOLICS tell of attending—as observers—meetings of young people gathered to shout for "Spanish democracy." There is a collection at the close of the meeting. Observers say that the offerings consist largely of bills, bills of a respectable figure.

**T**HE explanation is not too difficult. We are all idealists to a certain extent. And we all yearn for God. If we convince ourselves that God is a myth, that supernal hunger in our hearts must find some food. So the defeated idealist, seeking something outside himself, grander than himself, turns Communist. It is a shabby hand-made god he now adores. But the Communist's devotion could shame the cold hearts of the children of light!

**T**HE Mission Intention for June was "That the Mohometans May See the Truth of Christianity Through Its Charitable and Educational Activities." The Mohometan is a fanatic. But we have another type of fanatic, nearer home—the Communist. He, like the Mohometan, is impervious to syllogisms. So he also must be won by good example.

IT IS regretful beyond power of words that the altruism of youth, and the idealism of the disillusioned adult, should be turned against Our Saviour. It is bad example which has converted many to Communism. Only good example can convert them. Logic, definitely on our side, has failed to convince any considerable number.



The Inland Catholic  
Spokane, Washington

### **REDS PLAY WITH FEDERAL MONEY**

FAR AND AWAY the least commendable of the major boondoggling experiments of the Federal government seems to be that of establishing a "national theater" under the control of the ambitious bureaucrats whose number increases with every day.

SOMEHOW "art" and politics make strange bedfellows, and the drama as a political plaything is most certainly miscast.

TO DATE the WPA theater movement, firmly established in the larger cities but from which smaller communities have been most fortunately spared, has developed two very strong characteristics, neither of which deserves to be tolerated very much longer at public expense. One is a great propensity for producing salacious plays, the other is an increasing tendency to make the stage an instrument of Communist propaganda.

IN Chicago and other places productions created with taxpayers' money have had to be closed by the police because of glaring indecency. In New York, the Reds continue to run riot with this new instrumentality.

OUR attention has been called to a particularly startling instance in the latter city. WPA funds there have just been employed for the staging of an "International Festival," employing two hundred and fifty children between the ages of eight and twelve, in which the crowning feature brought the entire chorus onto the stage to sing a triumphant chorus in praise of "the brave Russians fighting in Spain," or, in other words, the Communist horde euphemistically termed by the secular newspapers "Loyalists."

NATURALLY there has been protest, and an "investigation." As a result, the radicals responsible for the production have been "transferred" to another part of the city but they are still on the public payroll.



The Catholic Herald Citizen  
Milwaukee, Wisc.

### **TWIN SAFEGUARDS OF DEMOCRACY**

IT IS the custom, when a birthday comes around, to heap praise on the individual who is celebrating the occasion. Fine things are said about him; the truth is often stretched a bit in his favor; his faults and failings are discreetly unmentioned. On that day particularly, those who love him tell him what a fine fellow he is. The succeeding 364 days he is very ordinary, taken for granted. On his birthday much is made of him.

AS WITH an individual, so with a nation. The Fourth of July will find the average citizen passing a comment or two along this line: "It's great to live in a free country. This is the greatest nation in the world."

INDEPENDENCE DAY orators will make comparisons between our fair nation with its democratic principles and other nations existing under the tyranny of fascism or communism. Gratitude for democracy and the full freedom it offers to our people will be stirred in most hearts.

THERE is a danger, however, that democracy—like many other natural blessings—is too readily taken for granted. Unless we realize the pitfalls that beset our democratic institutions today, the time may come when democracy will no longer be our form of government.

SOCIAL injustice that works in such a way that a third of our people are not well-fed, well-clothed and well-housed makes for discontent. This underprivileged group might be willing to bargain its freedom (which freedom, because of the greed and lack of justice in our capitalistic system, offers them only a choice between a relief job, or a private job at insufficient wages, or starvation) for a system that promises plenty for all. Communism needs the fertile soil of social injustice to grow in. If we are sincere in wishing to see democracy continue in this country, we must remove those social injustices that breed communism.

THE danger of fascism is born when the greed of separate groups becomes so powerful that it refuses to bow to the demands of justice, charity and good-will. Then the state steps in as the supreme dictator of the citizen's every act. If, because of industry's unwillingness to bargain collectively and effectively with labor, or because of labor's unreasonableness to negotiate calmly, the state finds it necessary to dominate both industry and labor, democracy is on the way out.

THERE is need on the part of American Catholics to rededicate themselves on Independence Day to the task of bringing into our national life those Christian principles of justice and charity, the twin safeguards of democracy.



The Catholic Sun  
Syracuse, N. Y.

### **IRELAND DECIDES**

THE VOTERS of Ireland accepted the New Constitution. In accepting it, they place their stamp and seal upon the religious principles that it contains. They proclaim God their Creator and Ruler and they acknowledge Jesus Christ and His Church. Their nation is declared a Christian Commonwealth and they look to God and His Divine Son for light, help and protection.

IRELAND believes in God and its citizens are building a nation on His Laws. The Catholic Church and all other denominations are recognized and granted full religious freedom. There is a sincere effort to help everyone and to establish a reign of Social Justice, based on Christian Principles.

THERE is no wholesale murder in Ireland; no liquidation of the enemies of the government. Political friends and foes, alike, share in the government's efforts to help all classes in Ireland. There is turmoil and shouting, occasionally, with a few cracked heads and skinned knuckles. These are the natural outbursts of political emotions.

IRELAND will succeed in balancing the scales of justice, if it clings to the religious principles enunciated in its New Constitution.



*ARCHBISHOP MURRAY; THE VERY REV. IGNATIUS SMITH, O.P., PH.D.; REV. JOHN DUNPHY,  
SPIRITUAL DIRECTOR; OFFICIALS; AND GUARDS OF HONOR*

## RALLY IN ST. PAUL

THE MEMBERS of the St. Paul Archdiocesan Union of the Holy Name Society, led by the Most Rev. John Gregory Murray, D.D., held a great rally at the State Fair grounds on the fourth Sunday of May.

IN THE procession which was more than a mile in length there were twenty-three units from St. Paul, seventeen units from Minneapolis, and twenty-one units from the parishes outside the Twin Cities. There were bands from St. Thomas College and Cretin High School, and a drum and bugle corps made up of young women in scarlet and white came from St. Agnes Church in St. Paul. A tiny drum major who led the St. Peter Claver Church band attracted much attention, as did the St. Paul and Minneapolis police bands and the St. Paul Postal Service band. The Pillsbury band from Owatonna played throughout the afternoon.

AFTER the procession had passed in review, the Rev. John Dunphy, pastor of the Church of the Ascension, Minneapolis, the spiritual director of the union,

presented Archbishop Murray who addressed the gathering and introduced the chief speaker, the Very Rev. Ignatius Smith, O.P., Ph.D., professor of philosophy at the Catholic University, Washington, D. C.

FRANCIS X. BUCMEIER, president of the Archdiocesan Union made the formal address of welcome to the members and distinguished guests.

THE Rev. M. J. Duehr, D.D., pastor of St. Joseph's at Miesville, led the renewal of the Holy Name pledge. The ceremonies closed with Benediction of the Blessed Sacrament, given by the Rev. Daniel F. McCarthy, pastor of St. Stephen's parish, Anoka.

THE Knights of St. George from St. Stanislaus parish formed the guard of honor and the Holy Name choir of the Church of the Incarnation, Minneapolis led the singing of the hymns in which the entire assemblage joined.

THE grand marshals were Captain A. N. Barry and Colonel L. P. Pepin, both of Minneapolis.

# NATIONAL MOVEMENT NEWS

## GREEN BAY RALLY

**T**HE Holy Name societies of the Green Bay Diocesan Union assembled in the twin cities of Menasha and Neenah to hold a rally on the second Sunday of May.

The day opened with Solemn Pontifical Mass celebrated by the Most Rev. Paul Peter Rhode, D.D., Bishop of Green Bay, on the grounds of St. John's church, Menasha. Assisting the Bishop were: the Right Rev. Monsignor Joseph J. Marx, V.G., assistant priest; the Rev. John Hummel and the Rev. S. A. Elbert, deacons of honor; the Rev. W. P. Mortell, deacon; and the Rev. Joseph Van Bogart, subdeacon. The Rev. Delbert W. Basche, chancellor, and the Rev. Thomas C. Alger, O. Praem., were masters of ceremonies. The Right Rev. Abbott D. H. Penning, O. Praem., was present in the sanctuary.

The sermon was preached by the Very Rev. William M. Mahoney, of Madison, Wisconsin. Father Mahoney said that "Guidance under intelligent leadership is necessary for the preservation of the Catholic religion. The problem which is before us is not a matter of paganism or other problems which beset the early Christians, but is a social problem which must be met and solved. Trained minds are directed against the Church."

"There have been times," he said, "when the laity has failed and sometimes the church leadership. The Church has made mistakes but in the final analysis has been the medium that raised mankind from degradation and ignorance. It has built a civilization around the teachings of Christ and has given man the arts and education and all things which make life worth living."

In concluding Father Mahoney said, "When God made man He gave him certain faculties and rights. He made him a rational being and gave him the right of free speech; He made him a moral being; He made him an economic being which means he must have out of what he produces, a decent living; He made him a social being which means that he must be free to associate with his fellows."

During the Mass, the ceremonies and the vestments worn by the clergy were described by the Rev. Martin H. Vosbeck, diocesan spiritual director of the Holy Name societies.

### THE PARADE AND RALLY

**I**n the afternoon more than 12,000 members of the Holy Name societies, accompanied by thirty-eight bands and drum and bugle corps paraded from Menasha to the grounds of St. Margaret Mary's Church, Neenah. In the procession there were the Neopit Indian band in Indian dress; corps of the CCC; and the 120th Field Artillery.

When all had reached the rally grounds the assembly sang America. The principal address was given by Judge John C. Klecza who called upon the men to be defenders of human rights.

"There are many 'isms' today which seek to destroy every God given right that you have. We are living in a period of great social and economic transition. Everywhere there are new thoughts, new philosophies, new patriots. The average citizen is bewildered," he said.

"We are still walking through the bitter valley of depression, misery, and disappointment. There has been cheerless alms giving and government



alms giving but man-made laws cannot take care of all iniquities and injustices in the economic system.

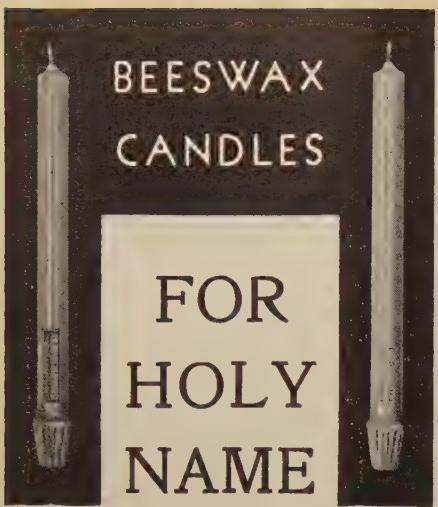
"During the artificial prosperity of 1929, social economists proclaimed wonderful industrial expansion and commercial development. Forgotten was the economic principle that where mass production is there must be mass consumption. People wanted to accumulate wealth quickly and some of it was accumulated through questionable and dishonest means. The stock exchange became a temple of worship. Gambling germs were injected into the blood-stream of America. We shirked at the thought of honest work.

"Filth, immorality, and indecency flourished. The arts, instead of elevating mankind, were catering to licentiousness and immorality. We had not learned that Rome, Babylon, Greece and Egypt fell, not because of collapse of commercial power, but because of the collapse of morality.

"But America is once more turning its attention to spiritual values. Hard-headed business men are admitting that one of the great cures of the ills of today is religion and more religion. Men are being appraised, not by wealth, but by moral and spiritual values. Employers are realizing that they are, in fact, their brother's keeper. Working men pray to get their daily bread. The home has been rediscovered. The new conception of society is taking deep root. Again we learn that the essence of charity and social justice is contained in the principles of Christianity, and offers a solution for many social ills.

"What I have witnessed this afternoon is a most inspiring demonstration of loyalty, love and attachment to the ideals and principles of Him Whose Name you venerate.

"As you make firmer determination to so act and so live that you may



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approach more closely the ideals of Holy Name men consider the opportunity that you have to march as crusaders against evil and injustice."

The rally closed with Benediction

of the Most Blessed Sacrament which was given by the Right Rev. Abbott B. H. Pennings, O. Praem. Bishop Rhode escorted by Knights of St. Gregory, presided at the rally.

## WEST SIDE MANHATTAN

THE annual rally of the West Side section of the Manhattan division of the New York Archdiocesan Union of the Holy Name societies was held on the grounds of the Convent of Sacred Heart, on the second Sunday of June. Many Catholic organizations joined the demonstration and their varied regalia added color to the impressive gathering.

The Rev. Peter E. McNulty, spiritual director of the Holy Name Society of St. Catherine of Genoa parish, declared that "Catholic Action belongs more properly to the members of the Holy Name Society than to any other society in the Church" because its members are largely heads of families and in control of all enterprises.

Quoting a passage from the Holy Father's Catholic Action letter, Father McNulty said, "Society has become de-Christianized. Religion has been pushed into the background. And so we see today a widespread deterioration, if not outright destruction of all faith and morals. "Catholic Action, he pointed out, is a call to the laity to come to the aid of the clergy in combatting the ruinous forces of irreligion.

"Catholic Action," he said, "constitutes a true apostolate in itself. It is different from other church societies in that it is not merely for the personal sanctification of its members, but for missionary work among others. They must not only be Christian souls but Christianizing souls. Had the Apostles remained inside their cenacle in prayer and contemplation the world never would have become Christian. And the world today will not be brought back to Christianity until the Catholic laity become apostles, for the Catholic Church is the only organization that can stem the ever-rising tide of unbelief and immorality and bring the world back to its Christian principles. The laity, by

means of Catholic Action, can be the echo, the long arm of the hierarchy, so that it shines with a divine radiance and its members can well feel that they belong to a quasi-priesthood."

The Rev. Joseph A. Daly, Ph.D., professor of psychology at the College of Mount St. Vincent, characterized the Bolshevik regime in Russia as the most dastardly form of tyranny and said that the Nazi regime was not much better for they are following the same policy against the Church that was pursued in Communist Russia and Communist Spain. It is making the same insidious attacks, beginning by attacking the monks with a series of bogus trials, forged evidence and spurious confessions.

An impressive part of the ceremony was the recital of the Holy Name pledge which was led by the Very Rev. Monsignor John F. Brady, D.D., supreme spiritual director of the New York Archdiocesan Union of the Holy Name Societies.

There were 250 Negro men and boys accompanied by a Negro Boy Scout Troop from St. Peter Claver's church, Brooklyn.

The exercises opened with the singing of the National anthem after which there was the massing of the colors and the address of welcome by the Rev. Arthur J. F. Quinn, rector of the Church of the Annunciation. The rally closed with Solemn Benediction of the Blessed Sacrament at which Monsignor Brady was celebrant; the Rev. James A. Quinn, deacon; and the Rev. John G. Russell, subdeacon.

The boy's choir of the Pius X School of Liturgical Music sang the hymns under the direction of Father Casimir Mulloy, O.S.B.

The officers of the west side division were headed by the Rev. John M. McSherry, the division director.

## James Ryder Randall

(Continued from page 8.)

Yet such was his fate, notwithstanding that he had written many things of greater literary merit than "Maryland, My Maryland!" Among other pieces he mentioned the following, which, perhaps, on account of his deeply religious nature was first, last and all the time a favorite with the bard of the Confederacy:

### WHY THE ROBIN'S BREAST IS RED

The Saviour, bowed beneath His cross,  
Clomb up the dreary hill,  
While from the agonizing wreath  
Ran many a crimson rill,  
The brawny Roman thrust Him on  
With unrelenting hand—  
Till staggering slowly 'mid the crowd,  
He fell upon the sand.

A little bird that warbled near  
That memorable day  
Flitted about and strove to wrench  
One single thorn away;  
The cruel spike impaled his breast,  
And thus 'tis sweetly said,  
The Robin wears his silver vest  
Incarnadined with red.

Ah Jesu! Jesu! Son of Man!  
My dolour and my sighs  
Reveal the lesson taught by this  
Winged Ishmael of the skies.  
I, in the palace of delight,  
Or caverns of despair.  
Have plucked no thorns from Thy dear  
brow,  
But planted thousands there.

I BELIEVE it was Emerson that said, "Where the poet is, though his abode be the wilderness, there the heart of the race beats." The heart of humanity throbs through these pathetic lines; goes out in sympathy with—

"The little bird that warbled near  
That memorable day,"

and the "heart of the race" loves Randall the dreamer—even in this materialistic age, because he is able to reveal a something divine that is in every human being.

THE poet of the Confederacy was a practical and devout child of the Church. His faith also was childlike, sublime and beautiful. The non-Catholic writer of his life and works says: "Always religiously inclined, he grew to be one of the most devout members of the Catholic Church in America. Whatever the storm or stress of time, he neglected no form of religious observance which he deemed to be a part of his duty towards his Maker. In his last letter to Miss Shepherd, of Maryland, he exhibits his patience and trust in Divine

Providence. Having given expression to his great longing for his native State, he concluded thus:

"I have so long submitted to what I felt was God's will that whenever I am not supernaturally helped to go where I wish, I patiently wait for the deliverance and always find it for the best. Wherefore, using every human effort to get back to Baltimore, what can I do but await the summons from on high and the necessary pecuniary help!"

**"T**HE necessary pecuniary help" has reference to a plan which the State Legislature had under consideration of engaging Mr. Randall to collect and catalogue the historical documents in the archives at Annapolis.

THIS plan was about to materialize when "God's will" called the poet to his eternal home. When "the summons from on high" came it found him ready and resigned.

FORTIFIED with the last ministrations of the Church which he had served so faithfully during a long, eventful and distinguished career, he died as he had lived with the love of our blessed Saviour in his heart and "Resurgam" on his lips.

LIKE many another lyrist he sleeps far away from the place of his birth, immortalized by his genius; but Augusta, Georgia, where he lived and labored for forty years, raised a monument to commemorate his worth, and carved upon its polished surface a stanza from his own majestic muse, expressive of our common fate and fondest hope:

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### AFTER A LITTLE WHILE

The Cross will glisten and willows wave  
Above my grave,  
And Planets smile;  
Sweet Lord! then pillow'd on Thy gentle  
breast,  
I fain would rest,  
After a little while.

## The Holy Name Society and Progress

(Continued from page 4.)

strength. These two seem always to walk hand in hand. Less than a hundred years ago it was introduced into the United States; in this country it has maintained its loyalty to its spiritual mission and it numbers more than two millions of Catholic men today. Not so far back it was organized in this Archdiocese and here this afternoon, in the presence of fifty thousand, is shown not only to numerical strength but also the wisdom of your directors in adhering strictly to the spiritual purposes of the society.

**POLITICIANS** dare not make this a vehicle for the realization of their political ambitions. Social science dares not profane this society by making it a laboratory for experiments in social reform. Needy individuals or organizations dare not make of it a bureau for collecting or distributing money. Its power is measured not by the publicity it receives but by the record of its attendance at the sacraments. Its strength is based not on mere numbers who parade on occasions like this but on the constancy of each individual man, each month and each day to the promises of his Holy Name pledge. This pledge and these numbers are not a threat to our neighbors nor are they an arrogant advertising of our growth. They are an assurance to our church and our country that from Holy Name Catholic manhood both church and country may expect a constructive contribution of service and loyalty in the future. Let me make this more evident by pointing out the fact that this spiritual organization has a real mission in American society today.

**I**N general we have been confronted for a long time by the increasing apostasy of our people from religion. More than half the population has no church affiliation. Many of these have no belief. An ever increasing percentage of our children is being raised without a knowledge of God's existence or a knowledge of His

rights over individuals and society. A large proportion of these is being indoctrinated with atheistic principles and are adding to the ever growing ranks of their elders who despise the name of the Creator. Do you not know that such ignorance, neglect and hatred must have conspired to produce much of the economic and social distress from which we suffer? Do you not know then the value to the nation of these Holy Name men who boldly proclaim and live the pledge, "Blessed be God, Blessed be His Holy Name."

**W**E are confronted in this nation by a growing revolution against the divinity, the power, and the teachings of Jesus Christ. Fewer Christian pulpits present Him as divine; fewer Christians grant His teachings that immunity from challenge due the divine; fewer followers perceive the divine sanctions behind His evaluation of human life and human homes. A foul stream of derision of Christ flowing from Moscow, contaminating Spain and Mexico is pouring through hundreds of Communistic schools and organizations in the United States into the minds and lives of millions of our young and old. It carries millions who scream with those who stood before Pilate's palace screeching about Jesus, "Away with Him; let Him be crucified." Is this American? Has this helped America solve its problems? Has this contributed to our helplessness in the face of turmoil? Do not you Holy Name men render a service to your land as well as to your Lord when you pledge "Blessed be Jesus Christ true God and true man. I believe, Oh Jesus, that Thou art the Christ, the Son of the living God."

**W**E are plagued in our nation by amateur thinking. We have too many who ignore human and divine sources of truth and who neglect to learn from the results of sad experiences of the race, in the past. Politics, education, economics, social philosophy, political economy have di-

vorced themselves from God, alienating themselves from divine truth, repudiated the Church which preserves it for the benefit of men and nations. Russia has advanced this loose thinking also. Hatred has displaced brotherhood. Revolution has supplanted cooperation. Arrogant theories have deposed solid principles. Irresponsible universities and professors seek to become as gods. And in all this welter of error the nation has not been helped. It has been hurt. Well therefore do you Holy Name men, in the name of Jesus and of civilization, cry out allegiance to the custodian of the Truth of God, to the mother of civilization, to the protector of sound thinking, "I believe all the sacred truths which the Holy Catholic Church believes and teaches."

**W**E are misled by fake prophets eager for their own glory and neglectful of the rights and needs of the people. We live in an age when human weakness and underprivilege are capitalized by demagogues and dictators for the aggrandizement of totalitarian states and the suppression of liberty. We need protection against this international conflagration. We need leadership that is sure, leadership that is unselfish, leadership that knows that the frontiers of life reach beyond the grave. We need leadership such as is provided by the wisest mind and the greatest fighting heart in the world today, that of Pope Pius XI. Well therefore do you Holy Name men pledge, "I proclaim my love for the Vicar of Christ on earth."

**W**HOM among us Americans and Catholics does not realize that sound and enduring government can not be sustained without morality. We in our Church know that it is dangerous to entrust the public representation of our Church to those who are Catholics in name only. They must be regular in the practice of their religion and unflinching in their fidelity to the moral code of the Church. Immoral men, too, in legislative, executive or judicial positions of government are as dangerous to our nation as are the satanic propa-

gandists of Soviet Russia. Immoral citizens are as dire a menace to American security as are the skulking spies of Stalin. Well therefore do you men of the Holy Name Society declare, "I promise to give good example by the regular practice of my faith."

WE are plagued by an epidemic of abuses which jeopardize American freedom of the spoken and printed word. Too many forget that this freedom gives us citizens the right to say and print not what we want but what is true. Too many forget that even truth is directed by charity. Moscow takes advantage of our air waves to pollute our homes with seditious and treasonable attacks on our institutions. Pink periodicals, in the name of liberalism, assail the instruments of a government for which our ancestors have died. State and press, in the name of realism abet blasphemy and obscenity. Courts of justice are stultified by prying perpetrated in the name of smartness. The freedom of speech of which arrogant Fascist dictators have robbed their people must be protected here in our nation by reverent, charitable, truthful and constructive use of it. Well therefore, do you citizens of the Holy Name Society guarantee your God, your Church, and your country, "I pledge myself against perjury, blasphemy, profanity and unclean speech."

THE philosophy of government expressed by the democratic constitution of the United States is close to the idea of government written by God in nature and endlessly proclaimed by the Catholic Church. Individuals and homes antedate civil society. The rights of individuals and homes are prior to the rights of the State and must be protected by the State. On the other hand the citizen owes to his government allegiance, obedience, reverence, support and defense by the same obligation that binds him to demonstrate these virtues towards his home and his family. He must love his own country and his fellow citizens without hatred of his fellowmen of other nations and

races. Totalitarian states, fascist forms of government and atheistic communism are not American and are not Catholic. Yet we are beset by red and pink propaganda which aims to convert our nation to these destructive tenets. Nationalism and patriotism are silly emotions. Your army, navy, and marine corps are relics of barbarity. Do away with them. Atheistic internationalism must rule. There must be only one flag and that one red. Civil and religious authority are intrusions on personal liberty. Brotherly love, conciliation and peace are, like religion, opiates for the masses. Give us hatred of the classes by the masses. Give us revolution. Give us international war. I repeat that these sinister aims of atheistic communism are being spread by paid Russian propagandists, aided and abetted by many deluded Christians, are not American, are not Christian, are not Catholic, are not natural. You men of the Holy Name Society do great service to your Church and your nation when you promise

"I pledge my support to the flag of my country and to the God-given principles of freedom, justice and happiness for which it stands.

I pledge my support, in honor of His Divine name, to all lawful authority, both civil and religious."

THE Holy Name Society with its spiritual purposes and religious character has a practical contribution to make through religion to American perpetuity and to the progress of civilization. These convictions make worthwhile the consecrate efforts that have made possible this marvelous demonstration today. These convictions will hearten you to renewed efforts to expand this confraternity to include every Catholic man in this archdiocese. These convictions will inspire you to incessant toil to assist in keeping every Holy Name man faithful to his pledge. This pledge is an assurance to all Americans that the nation will be difficult to destroy while it is kept close to God by men dedicated to the Holy Name of Jesus.



**A**T a recent Holy Name Rally, held in one of the leading dioceses in the State of New York, 10,000 of our decorated Gregorian Brand 51% pure beeswax candles were used by members of the Holy Name Society. This popular candle was chosen from a bewildering array of brands.

**LUX VITAE BRAND.** The highest quality and most dependable candle that can be made, containing nothing but 100% pure beeswax.

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Our decorating studios are equipped to furnish on short notice original designs for ornamental candles.

We will cheerfully send upon request complete information regarding our decorating service and candles for Holy Name Rallies and services.



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# THEIR STEWARDSHIP

*(Continued from page 17.)*

## Rights, Duties of Individuals

OUR primary effort, therefore, must be to renew the Christian spirit. With this renewal effected, the employer and the man of wealth, as well as the employee, will soon learn, indeed he will immediately sense, the duties which attach to his position. He will have no difficulty in grasping the moral principles upon which the Church bases, not only her steadfast assertion of the moral duties of those who are given the stewardship of property. Not only will he learn of the Church's insistence upon the right of the workingman to a living wage, announced at a time when that right had scant recognition among the powerful, but he will learn of the Christian doctrine with respect to the ownership of property. He will find that the right of property has a two-fold aspect, individual and social; that

no one is justified in encroaching on the property rights of another; that within certain limitations the state may and should control and adjust ownership for the common good; that capital may not appropriate so much of the profits of industry as to interfere with the just claims of workingmen; and finally that the man of wealth holds his property as a steward or trustee, with the obligation to expand in charity and beneficence all that is not required to enable him and his family to live as becomes their station. As one learned writer expresses it:

"No one has the right to imagine that the money he possesses and the wealth he has accumulated are meant for him alone and can therefore be disposed of entirely according to his private gratification, just as he pleases. The individualistic doctrine

which would countenance a selfishness so colossal needs only to be formulated into words that all may see how utterly unsocial, un-Christian and thoroughly pagan it is in its very nature. Man . . . is not the absolute owner of what he is permitted to possess, but merely holds his goods under strict stewardship to God, that they may serve the . . . plans of Divine Providence . . . Blessed with this earth's goods, he has indeed been given his glorious opportunity to serve God in His poor and promote the common welfare. For this he has reason to be humbly grateful. But he has no right to neglect his sacred duty to society."

This lesson, with many another, can be brought home if, by the spread of the retreat movement, there is a true renewal of Christian spirit in the country we love.

# THE HUMAN COST OF THE WORLD WAR

*(Continued from page 10.)*

they participated, and witnessed with horror and pity, the sufferings of their comrades who fell before the cruel machines of the enemy. Stories are told of the "doughboys," crumbling to the ground when they had been caught unawares by chlorine gas. Death by being blown to pieces is sweet compared to this slow torturous method; for chlorine gas chokes victims in a terrible slow suffocation. Phosgene, often used with it, floods the lungs with blood. In their agony, dying Canadians at Vimy Ridge ripped their throats

open with their hands to get useless air. If agonies ended when war ended, veterans could go back to a normal life to which they were accustomed before being called; but the sufferings that thousands of them endure, as a result of being gassed, or shell-shocked, causes them to live over and over their bitter memories.

IN A modern war there is no victory. The Allies won the war but the regiments that marched in triumph were not the men who fought the war. The men who

fought the war were dead. The only way to combat the murder that is war, is to show the dirty combinations that make it and the criminals and swine that hope for it and the idiotic way that they run it when they get it so that an honest man will distrust it as he would a racket and refuse to have any hand in the affair.

IT appears that the more cultured and learned that man becomes, the more capable he is planning some new means of destruction.

# A THEISTIC COMMUNISM

## *The Encyclical 'Divini Redemptoris'*

*In order to make the Encyclical available to members of the Holy Name Society, the Journal will print it in installments*

### Encyclical Letter

TO THE  
Patriarchs, Primates,  
Archbishops, Bishops  
AND  
Other Ordinaries  
IN PEACE AND COMMUNION  
WITH THE  
Apostolic See  
ON

### Atheistic Communism

### POPE PIUS XI

VENERABLE BRETHREN  
HEALTH AND APOSTOLIC  
BENEDICTION

THE promise of a Redeemer brightens the first page of the history of mankind, and the confident hope aroused by this promise softened the deep regret for a paradise which had been lost. It was this hope that accompanied the human race on its weary journey, until in the fullness of time the expected Saviour came to begin a new universal civilization, the Christian civilization, far superior even to that which up to this time had been laboriously achieved by certain more privileged nations.

2. Nevertheless, the struggle between good and evil remained in the world as a sad legacy of the original fall. Nor has the ancient tempter ever ceased to deceive mankind with false promises. It is on this account that one convulsion following upon another has marked the passage of the centuries, down to the revolution of our own days. This modern revolution, it may be said, has actually broken out or threatens every where, and it exceeds in amplitude and violence anything yet experienced

in the preceding persecutions launched against the Church. Entire peoples find themselves in danger of falling back into a barbarism worse than that which oppressed the greater part of the world at the coming of the Redeemer.

3. This all too imminent danger, Venerable Brethren, as you have already surmised, is bolshevistic and atheistic communism, which aims at upsetting the social order and at undermining the very foundations of Christian civilization.

### I

### Church's Attitude on Communism

#### Previous Censures

4. In the face of such a threat the Catholic Church could not and does not remain silent. This Apostolic See, above all, has not refrained from raising its voice, for it knows that its proper and special mission is to defend truth, justice and all those eternal values which communism ignores or attacks. Ever since the days when groups of "intellectuals" were formed in an arrogant attempt to free civilization from the bonds of morality and religion, Our Predecessors overtly and explicitly drew the attention of the world to the consequences of the de-christianization of human society. With reference to communism, Our Venerable Predecessor, Pius IX, of holy memory, as early as 1846 pronounced a solemn condemnation, which he confirmed in the words of the *Syllabus* directed against "that infamous doctrine of so-called communism which is absolutely contrary to the natural law itself, and if once adopted would utterly destroy the rights, property and possessions of all men, and even society itself."<sup>1</sup> Later on, another of Our Predecessors, the immortal Leo XIII, in his Encyclical *Quod apostolici munera*, defined communism as "the fatal plague which insinuates itself

<sup>1</sup> Encycl. *Qui pluribus*, Nov. 9, 1846 (*Acta Pii IX*, vol. I, p. 13). Cf. *Syllabus*, IV, (A.A.S., vol. III, p. 170).

into the very marrow of human society only to bring about its ruin."<sup>2</sup> With clear intuition he pointed out that the atheistic movements existing among the masses of the Machine Age had their origin in that school of philosophy which for centuries had sought to divorce science from the life of the Faith and of the Church.

### Pius XI's Allocution

5. During Our Pontificate We too have frequently and with urgent insistence denounced the current trend to atheism which is alarmingly on the increase. In 1924 when Our relief-mission returned from the Soviet Union We condemned communism in a special Allocution<sup>3</sup> which We addressed to the whole world. In Our Encyclicals *Miserentissimus Redemptor*,<sup>4</sup> *Quadragesimo Anno*,<sup>5</sup> *Caritate Christi*,<sup>6</sup> *Acerba animi*,<sup>7</sup> *Dilectissima Nobis*,<sup>8</sup> We raised a solemn protest against the persecutions unleashed in Russia, in Mexico and now in Spain. Our two Allocutions of last year, the first on the occasion of the opening of the International Catholic Press Exposition, and the second during Our audience to the Spanish refugees, along with Our message of last Christmas, have evoked a world-wide echo which is not yet spent. In fact, the most persistent enemies of the Church, who from Moscow are directing the struggle against Christian civilization, themselves bear witness, by their unceasing attacks in word and act, that even to this hour the Papacy has continued faithfully to protect the sanctuary of the Christian religion, and that it has called public attention to the perils of communism more frequently and more effectively than any other public authority on earth.

### Solemn Warning

6. To Our great satisfaction, Venerable Brethren, you have, by means of individual and even joint pastoral Letters, accurately transmitted and explained to the Faithful these admonitions. *Yet despite Our frequent and paternal warnings the peril only grows greater from day to day because of the pressure exerted by clever agitators. Therefore We believe it to be Our duty to raise Our voice once more, in a still more solemn missive, in accord with the tradition of this Apostolic See, the Teacher of Truth, and in accord with the desire of the whole Catholic world, which makes the appearance of such a document but natural. We trust that the echo of Our voice will reach every mind free from prejudice and every heart sincerely desirous of the good of mankind.* We wish this the more because Our words are now receiving sorry confirmation from the spectacle of the bitter fruits of subversive ideas, which We foresaw and foretold, and which are in fact multiplying fearfully in

<sup>2</sup> Encycl. *Quod Apostolici muneric*, Dec. 28, 1878 (*Acta Leonis XIII*, Vol. I, p. 46).

<sup>3</sup> Dec. 18, 1924: A.A.S., Vol. XVI (1924), pp. 494, 495.

<sup>4</sup> May 8, 1928: A.A.S., Vol. XX (1928), pp. 165-178.

<sup>5</sup> May 15, 1931: A.A.S., Vol. XXIII (1931), pp. 177-228.

<sup>6</sup> May 3, 1932: A.A.S., Vol. XXIV (1932), pp. 177-194.

<sup>7</sup> Sept. 29, 1932: A.A.S., Vol. XXIV (1932), pp. 321-332.

<sup>8</sup> June 3, 1933; A.A.S., Vol. XXV (1933), pp. 261-274.

the countries already stricken, or threatening every other country of the world.

7. Hence We wish to expose once more in a brief synthesis the principles of atheistic communism as they are manifested chiefly in bolshevism. We wish also to indicate its method of action and to contrast with its false principles the clear doctrine of the Church, in order to inculcate anew and with greater insistence the means by which the Christian civilization, the true *civitas humana*, can be saved from the satanic scourge, and not merely saved, but better developed for the well-being of human society.

## II

### Theory, Practice of Communism

#### Its False Ideals

8. The communism of today, more emphatically than similar movements in the past, conceals in itself a false messianic idea. A pseudo-ideal of justice, of equality and fraternity in labor impregnates all its doctrine and activity with a deceptive mysticism, which communicates a zealous and contagious enthusiasm to the multitude entrapped by delusive promises. This is especially true in an age like ours, when unusual misery has resulted from the unequal distribution of the goods of this world. This pseudo-ideal is even boastfully advanced as if it were responsible for a certain economic progress. As a matter of fact, when such progress is at all real, its true causes are quite different, as for instance the intensification of industrialism in countries which were formerly almost without it, the exploitation of immense natural resources, and the use of the most brutal methods to insure the achievement of gigantic projects with a minimum of expense.

#### Marxist Materialism

9. The doctrine of modern communism, which is often concealed under the most seductive trappings, is in substance based on the principles of dialectical and historical materialism previously advocated by Marx, of which the theoreticians of bolshevism claim to possess the only genuine interpretation. According to this doctrine there is in the world only one reality, matter, the blind forces of which evolve into plant, animal and man. Even human society is nothing but a phenomenon and form of matter, evolving in the same way. By a law of inexorable necessity and through a perpetual conflict of forces, matter moves towards the final synthesis of a classless society. In such a doctrine, as is evident, there is no room for the idea of God; there is no difference between matter and spirit, between soul and body; there is neither survival of the soul after death nor any hope in a future life. Insisting on the dialectical aspect of their materialism, the communists claim that the conflict which carries the world towards its final synthesis can be accelerated by man. Hence they endeavor to sharpen the antagon-

isms which arise between the various classes of society. Thus the class-struggle with its consequent violent hate and destruction takes on the aspect of a crusade for the progress of humanity. On the other hand, all other forces whatever, as long as they resist such systematic violence, must be annihilated as hostile to the human race.

### Strips Man of Liberty

10. Communism, moreover, strips man of his liberty, robs human personality of all its dignity, and removes all the moral restraints that check the eruptions of blind impulse. There is no recognition of any right of the individual in his relations to the collectivity; no natural right is accorded to human personality, which is a mere cog-wheel in the communist system. In man's relations with other individuals, besides, communists hold the principle of absolute equality, rejecting all hierarchy and divinely-constituted authority, including the authority of parents. What men call authority and subordination is derived from the community as its first and only font. Nor is the individual granted any property rights over material goods or the means of production, for inasmuch as these are the source of further wealth, their possession would give one man power over another. Precisely on this score, all forms of private property must be eradicated, for they are at the origin of all economic enslavement.

11. *Refusing to human life any sacred or spiritual character, such a doctrine logically makes of marriage and the family a purely artificial and civil institution, the outcome of a specific economic system.* There exists no matrimonial bond of a juridico-moral nature that is not subject to the whim of the individual or of the collectivity. Naturally therefore, the notion of an indissoluble marriage-tie is scouted. Communism is particularly characterized by the rejection of any link that binds woman to the family and the home, and her emancipation is proclaimed as a basic principle. She is withdrawn from the family and the care of her children; to be thrust instead into public life and collective production under the same conditions as man. The care of home and children then devolves upon the collectivity. Finally the right of education is denied to parents, for it is conceived as the exclusive prerogative of the community, in whose name and by whose mandate alone parents may exercise this right.

### Communist Society

12. What would be the condition of a human society based on such materialistic tenets? It would be a collectivity with no other hierarchy than that of the economic system. It would have only one mission: the production of material things by means of collective labor, so that the goods of this world might be enjoyed in a paradise where each would "give according to his powers" and would "receive according to his needs." Communism recognizes in the collectivity the right, or rather, unlimited discretion, to draft individuals for the

labor of the collectivity with no regard for their personal welfare; so that even violence could be legitimately exercised to dragoon the recalcitrant against their wills. In the communistic commonwealth morality and law would be nothing but a derivation of the existing economic order, purely earthly in origin and unstable in character. In a word, the communists claim to inaugurate a new era and a new civilization which is the result of blind evolutionary forces culminating in a humanity without God.

13. When all men have finally acquired the collectivist mentality in this Utopia of a really classless society, the political State, which is now conceived by communists merely as the instrument by which the proletariat is oppressed by the capitalists, will have lost all reason for its existence and will "wither away." However, until that happy consummation is realized, the State and the powers of the State furnish communism with the most efficacious and most extensive means for the achievement of its goal.

14. Such, Venerable Brethren, is the new gospel which bolshevistic and atheistic communism offers the world as the glad tidings of deliverance and salvation! It is a system full of errors and sophisms. It is in opposition both to reason and to divine Revelation. It subverts the social order, because it means the destruction of its foundations; because it ignores the true origin and purpose of the State; because it denies the rights, dignity and liberty of human personality.

## Subtle Propaganda of the Communists

### Alluring Promises

15. How is it possible that such a system, long since rejected scientifically and now proved erroneous by experience, how is it, We ask, that such a system could spread so rapidly in all parts of the world? The explanation lies in the fact that too few have been able to grasp the nature of communism. The majority instead succumb to its deception, skilfully concealed by the most extravagant promises. *By pretending to desire only the betterment of the condition of the working-classes, by urging the removal of the very real abuses chargeable to the liberalistic economic order, and by demanding a more equitable distribution of this world's goods (objective entirely and undoubtedly legitimate), the communist takes advantage of the present world-wide economic crisis to draw into the sphere of his influence even those sections of the populace which on principle reject all forms of materialism and terrorism.* And as every error contains its element of truth, the partial truths to which We have referred are astutely presented according to the needs of time and place, to conceal, when convenient, the repulsive credulity and inhumanity of communistic principles and tactics. Thus the communist ideal wins over many of the better-minded members of the community. These in turn become the apostles of the movement among the younger intelligentsia who are still too immature to recognize the intrinsic errors of the system. The preachers of communism are also proficient in ex-

ploiting racial antagonisms and political divisions and oppositions. They take advantage of the lack of orientation characteristic of modern agnostic science in order to burrow into the universities, where they bolster up the principles of their doctrine with pseudo-scientific arguments.

### Preparing the Way

16. If we would explain the blind acceptance of communism by so many thousands of workmen, we must remember that the way had been already prepared for it by the religious and moral destitution in which wage-earners had been left by liberal economics. Even on Sundays and holydays, labor-shifts were given no time to attend to their essential religious duties. No one thought of building churches within convenient distance of factories, nor of facilitating the work of the priest. On the contrary, laicism was actively and persistently promoted, with the result that we are now reaping the fruits of the errors so often denounced by Our Predecessors and by Ourselves. It can surprise no one that the communist fallacy should be spreading in a world already to a large extent dechristianized.

### Diabolical Shrewdness

17. There is another explanation for the rapid diffusion of the communistic ideas now seeping into every nation, great and small, advanced and backward, so that no corner of the earth is free from them. This explanation is to be found in a propaganda so truly diabolical that the world has perhaps never witnessed its like before. It is directed from one common center. It is shrewdly adapted to the varying conditions of diverse peoples. *It has at its disposal great financial resources, gigantic organizations, international congresses, and countless trained workers.* It makes use of pamphlets and reviews, of cinema, theatre and radio, of schools and even universities. Little by little it penetrates into all classes of the people and even reaches the better-minded groups of the community, with the result that few are aware of the poison which increasingly pervades their minds and hearts.

### Silence of the Press

18. A third powerful factor in the diffusion of communism is the *conspiracy of silence on the part of a large section of the non-Catholic press of the world.* We say conspiracy, because it is impossible otherwise to explain how a press usually so eager to exploit even the little daily incidents of life has been able to remain silent for so long about the horrors perpetrated in Russia, in Mexico and even in a great part of Spain; and that it should have relatively so little to say concerning a world organization as vast as Russian communism. This silence is due in part to short-sighted political policy, and is favored by various occult forces which for a long time have been working for the overthrow of the Christian Social Order.

## Sad Consequences Are World Wide

### Russia and Mexico

19. Meanwhile the sorry effects of this propaganda are before our eyes. Where communism has been able to assert its power—and here We are thinking with special affection of the people of Russia and Mexico—it has striven by every possible means as its champions openly boast, to destroy Christian civilization and the Christian religion by banishing every remembrance of them from the hearts of men, especially of the young. Bishops and priests were exiled, condemned to forced labor, shot and done to death in inhuman fashion; laymen suspected of defending their religion were vexed, persecuted, dragged off to trial and thrown into prison.

### Horrors in Spain

20. Even where the scourge of communism has not yet had time enough to exercise to the full its logical effect, as witness our beloved Spain, it has, alas, found compensation in the fiercer violence of its attack. Not only this or that church or isolated monastery was sacked, but as far as possible every church and every monastery was destroyed. Every vestige of the Christian religion was eradicated, even though intimately linked with the rarest monuments of art and science! The fury of communism has not confined itself to the indiscriminate slaughter of Bishops, of thousands of priests and religious of both sexes; it searches out above all those who have been devoting their lives to the welfare of the working-classes and the poor. But the majority of its victims have been laymen of all conditions and classes. Even up to the present moment, masses of them are slain almost daily for no other offense than the fact that they are good Christians or at least opposed to atheistic communism. And this fearful destruction has been carried out with a hatred and a savage barbarity one would not have believed possible in our age. No man of good sense, nor any statesman conscious of his responsibility can fail to shudder at the thought that what is happening today in Spain may perhaps be repeated tomorrow in other civilized countries.

### Logical Results

21. Nor can it be said that these atrocities are a transitory phenomenon, the usual accompaniment of all great revolutions, the isolated excesses common to every war. No, they are the natural fruit of a system which lacks all inner restraint. Some restraint is necessary for man considered either as an individual or in society. Even the barbaric peoples had this inner check in the natural law written by God in the heart of every man. And where this natural law was held in higher esteem, ancient nations rose to a grandeur that still fascinates—more than it should!—certain superficial students of human history. But tear the very idea of God from the hearts of men, and they are necessarily urged by their passions to the most atrocious barbarity.

*The next installment will appear in September issue of  
THE HOLY NAME JOURNAL*

# BOOK REVIEWS

## Spain: A Tragic Journey

By F. Theo Rogers. 241 pages.  
The Macauley Co., New York.

THIS record of a tragic journey might well be styled the story of a journalist's conversion from the left to the Right after a stay in Spain.

THE author, F. Theo Rogers, is a newspaperman who has spent the last forty years in the Philippines with frequent vacations in Spain. In that time he has been friendly with many Spaniards though he confesses that most of his friends were quite liberal in their views which he came to share in a large measure. When he started for Spain a year ago he was on the Left.

WHEN he arrived, he found a different Spain than that which he remembered. He sensed the tension and it was not long until he was in the midst of war, in fact, he describes the war under his balcony. Mr. Rogers was something more than an observer because personal friends were affected by the terrible revolt, the fires of the war touched him. He tells of perilous journeys through the streets of Barcelona, he describes the terror that threatened some of his dearest friends.

THERE is one chapter, if one may be picked out, which considers the misconceptions outside of Spain. This is valuable because it gives the estimate of a journalist who went to France, England, and America, only after he had been in Spain. In this same chapter he gives the political set-up and the present alignment, clearly and concisely.

MR. ROGERS has made a charge which the press of this country

has often denied, but which should be given credence when made by a man who though an American, has been away for many years. He says, "New York like London, has many false conceptions of the Spanish Civil War. Its press, too, has not been entirely fair."

THE book is a record of facts, facts which indict the so-called Loyalists, and at the same time justify the Nationalists who have been labeled the Rebels. It gives the other side of a story that has been distorted. C.V.F.

## Damien the Leper

By John Farrow. xx-236 pp.  
Sheed & Ward, New York. \$2.50.

MUCH has been written about Damien de Veuster since Robert Louis Stevenson penned his open letter to Dr. Hyde, but the most vivid and most complete account of the leper priest's life is John Farrow's *DAMIEN THE LEPER*. Not only is his treatment of Damien as pastor of Molokai the most excellent, but he also uncovers a new Damien, the Damien previous to his mission to Molokai, a phase scarcely treated by any of the earlier biographers but one that is of vast importance if we are to understand the character of the leper priest. Thanks to Mr. Farrow's painstaking research, we have a complete portrait of Damien's life. We are witnesses of his early life in his native village of Tumeloo. We are permitted a glimpse at Damien the young religious, to see the spirit which was to characterize all his work. It is during this period that he clearly manifests the habit of never doing things by halves, as is evident in the procedure which he followed in obtaining permission to go as a missionary in his brother's place.

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WE ARE then brought into contact with Damien the Missionary, a rôle which, though dwarfed by his later accomplishments, serves to give form to the portrait. It is here that we get a clear view of some of Damien's salient points, his great faith, his ardent love for souls, and his willingness to work, be it building churches or clearing forests, as long as it did not demean his priesthood. This ends Damien's period of preparation.

MOLOKAI, grey, desolate, looms into view; Molokai, the hell where, previous to his coming, there was but one dictum: "In this place there is no law." We see Molokai as Damien first saw it, the habitat not only of physical deformity but also of moral degeneracy. With more than mere interest we view Damien's single-handed battle with vice, the hostility of the lepers and the forgetfulness of government officials. Despite conditions that would have broken another man, Damien achieved marvelous results. With gentle firmness he gradually turned the leper from his vice; in place of despair he implanted a heavenly hope. Under his guidance we see this erstwhile mass of vicious and stricken humanity evolve into a real community of human beings. Of course the organization was by no means perfect, yet Damien's charity and unselfish devotion to his lepers made up for any defect of organization.

THOUGH "the spiritual and physical drama of the subject makes melodrama easy and inviting," as Hugh Walpole remarks in the preface, "Mr. Farrow is never melodramatic." Making good use of his knowledge of the South Seas, the author furnishes the setting. He puts before the reader only such properties as nature itself



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provided for the locale, and into these familiar surroundings he places Damien. The leper priest is revealed to us through his own correspondence and through the testimony of those who knew him. We see Damien as he was. Nothing is hidden. His failings are not put into the background, but are honestly dealt with. Yes, he was stubborn, delay made him impatient, and public authorities considered him a nuisance. Yet, despite his human weaknesses, Damien is, and rightly so, one of the boasts of men. To read this book once is the prelude to a second reading, and this without any loss of interest.

C.T.

**The Life of Christ**

By Isidore O'Brien, O.F.M. XVI and 540 pp.

Paterson, New Jersey: St. Anthony Guild Press. \$2.50, cloth; \$1.00, paper.

FATHER O'BRIEN'S LIFE OF CHRIST will be welcomed by the many to whom, heretofore, the holy Bible has been as a closed book. The confusion, arising from length and the many details, which they have experienced in reading the sacred Text, especially the old Testament, will undoubtedly be appreciably dissipated by a reading of this clear presentation of the life of Christ from the creation to the redemption of man. The inevitable result will be a keen desire to again take up the Scriptures and there lovingly trace out the image of Christ from the first broad outlines as given in the first pages of Genesis, through the startlingly clear details of the prophecies, on to the luminous narrative of the Gospels.

DID Father O'Brien aim but at securing a better understanding of the Bible, his work would have accomplished this end admirably, but the author has designed this book for a wider field of usefulness. Hence, in a true spirit of scholarliness and helpfulness, he

has equipped this work with maps, reference tables, and questionnaires, all of which will prove very useful to the individual student and to study clubs. Points of controversy are touched upon in such a manner as not to confuse the general reader, but for those desiring further study, references are indicated. Finally, this work will not prove a disappointment to those who are already acquainted with the character of this Franciscan scholar's writings. Upon this product of his pen he has lavished his best, and this, together with the artistic format of the book, will assure it a hearty welcome. C.S.

**Problem Island**

By the Most Reverend Francis C. Kelly, D.D.  
St. Anthony Guild Press.

TO present popular apologetics in the form of an interesting novel is something few would attempt and fewer still succeed in doing. The setting of the story is most unusual. An old prospector, retired on his millions, rescues a group of little children from the San Francisco earthquake by means of his spacious yacht. One day, moved by a heated argument over religion, he determines to prove to the world that men, if kept immune from the prejudices and opinions abroad concerning religion, can and will arrive at a knowledge of at least a provident God's existence. To this end he works out a marvelous scheme whereby twenty of his orphaned youngsters are to be reared on an island of his and educated in everything but what pertains to God or religion. Twenty years later, according to the old man's wish, a group of learned men visit the island. What they discover in the colony, and what they learn has happened there during the two decades, combine to make a most interesting story. It is indeed a credit to the author that in a setting so extraordinary one should find a narrative so true to life.